THE

# BAPTIST MAGAZINE.

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## Memoir of William Fox, Esq.

*Founder of the Sunday School Society.*

Mr. Fox was born in the year 1736, at the village of Clapton, in Gloucestershire; and was the youngest of eight children. His father dying when he was only two years old, his amiable and pious mother found it difficult to bring up so large a family in the comfortable way they had been accustomed to live. She rented the Manor Estate, and her eldest and youngest sons were early employed about the farm: in consequence of which, Mr. Fox's advantages for learning were very slender; this he lamented even in childhood, and when occasionally favoured with a little schooling, he endeavoured to supply the deficiency by remaining at his books while the rest of the boys were at play. In proof of his abilities and general good conduct at this early period, he was selected from the other children, and recommended by his master to a brother of his, who lived at Abingdon, and who was in want of an apprentice. Elated at the idea of going out into the world, he cheerfully entered upon his new employ, but the work being too hard for a delicate child of ten years of age, he was glad to return home at the expiration of six months, to his beloved mother, who had very reluctantly consented to his going. Of *her* character, some estimation may be formed, when it is remarked, that whatever advice was wanted, or whatever disaster occurred in the village, the usual exclamation was, "Go to Mrs. Fox."

The farm again, with the same scanty portion of learning, occupied him till he was nearly sixteen; when one of his brothers, who happened to see some verses he had written, insisted upon his being removed to a more advantageous situation. Being himself settled in Oxford, he placed him with a Mr. R——, a draper and mercer in that city. Here, his conduct was such as might have formed a model for young men in similar situations; and verified the remark made by a Clergyman, when speaking of Mr. Smith of Watford, that "*character is power:*" * for he was very soon placed at the head of the business; and two years before he was out of his time, his master gave up to him his house, his shop, and his whole stock of goods, to the amount of between three and four thousand pounds. This was the more extraordinary, as Mr. R. was a man of miserly habits, and placed no confidence in either of his nephews, who were both older than Mr. Fox, and fellow apprentices with him. Another circumstance added to the surprize which this step excited, was, that with regard to his ideas of business (and indeed of almost every thing else), Mr. Fox was the very reverse of his master. The latter made no scruple of serving on the sabbath, or of

* See An Address by the Rev. John Foster, M.A. Rector of Serratt, in our Magazine for the year 1822, p. 326.

asking more than he intended to take, and as Mr. Fox plainly told him that he should pursue a different plan, it seemed natural to suppose that Mr. R. would be alarmed at the thought of entrusting his money to one who entertained notions so different from his own: for he had said to him in reply, "that if he did not serve on Sundays, as well as on other days, he would lose all his business." So far, however, was this from being the case, that it greatly increased: and in a very few years he paid back the whole amount.

Enjoying now an unsullied reputation, and an encreasing business, fully adequate to the support of a family, he began seriously to listen to the solicitations of his friends, who had frequently urged him to marry. With regard to an event of this nature, there were three things which he resolved not to do. He would not marry a person who was not pious:—he would not have a wife until he could well maintain her:—and he would not marry any woman without her father's consent. To these resolutions he adhered, and he was singularly happy in his choice of Miss Tabor, daughter of Mr. Jonathan Tabor, a merchant in Essex.* The sincerity of her disposition; her cheerful piety, and unaffected kindness, will long be remembered by those who knew her; and as a mother, she will ever live in the tender recollection of her surviving children. Her nephew, since deceased (Mr. I. C. Tabor), when informed of her death, made the following pleasing mention of her, in a letter to one of the family: "Here is another ripe spirit dropt from the column of our ancestry.* Your mother was an example to her sex: and you may now say

> 'Grave! the guardian of her dust,
> Grave! the treasury of the skies;
> Every atom of thy trust
> Rests in hope again to rise.'"

Before Mr. Fox was out of his time, he, and one of his sisters joined the church at Burton-on-the-Water, then under the pastoral care of the Rev. Benjamin Beddome. The only serious book in his master's possession (except the Bible), proved the means of his conversion. The want of religious privileges at Oxford, previous to the settlement of Mr. Hinton there, was, as may be supposed, a source of much anxiety and concern. For some time he attended the ministry of Dr. Haweis; but being a Dissenter from principle, he wished to unite with those whose views were entirely accordant with his own, and therefore resolved on quitting Oxford. About seven years after his marriage, he put this resolution in practice, and went up to London. But at his first settling there he met with some discouragement. The business did not answer his expectation, and he was seized with a violent fever, which was feared would terminate in his death. On this trying occasion, his father-in-law, Mr. Tabor, called his friends together (as his custom was upon all emergencies), and they united in earnest supplication for his recovery. Immediately as prayer was ended, one of the company, a man of extraordinary piety said, "Mr. Fox will live."† And certain it is, that from that time he

* Mr. Tabor was a man very highly esteemed for his integrity and eminent piety; and it is much to be regretted that no memoir of him has been preserved.

* Alluding to a genealogical tree of the family.

† That such impressions have been often felt, and often been made good, cannot be contradicted.—*Edit.*

egan to amend. Business by degrees improved; he went entirely into the wholesale, and at length into the mercantile line, and prospered beyond all expectation.

He had now the happiness of Mr. Booth's ministry and acquaintance; and was chosen a deacon of the Church in Prescot Street:* He enjoyed Mr. Booth's friendship, with that of other valuable characters, whose friendship was a source of much delight to him. Useful and respected at this period in no common degree he, in later years, looked back upon the time with regret, and called those days his halcyon days. As a proof of his benevolence, it might be mentioned that he clothed all the poor of his native village, men, women and children, and set up a daily school for the instruction of as many as were willing to attend it. In the midst of his commercial concerns, his mind dwelt on the idea of *Universal Instruction*. He expressed to several of his friends, not only a wish that every *poor person in the kingdom might be taught to read, but perseveringly recommended the establishment of a society, equal to the support of so important an undertaking*. The design, however, was considered by most as impracticable, and no one would venture to undertake it.

It was not till May 1785 that he made his views public, and this was done at a meeting called for another purpose, at the King's Head Tavern in the Poultry; when he introduced the subject in a speech, which appeared in the Christian Instructor for January, 1820. The gentlemen then present being willing to forward the proposed design, it was agreed to call a meeting on the 16th of August at the same place, and an address for this purpose was accordingly sent round to the clergy and principal inhabitants of London.

Between the first and second meetings, the Sunday School system was suggested to Mr. Fox. This method of religious instruction afforded at once the prospect of realizing his intentions, and occasioned his correspondence with *Mr. Raikes, the father of that system.** 

The following letter from Mr. R was in consequence of Mr. Fox's expressing a wish for a further account of his plan.

*Mr. Raikes to Mr. Fox.*

*Gloucester, June* 20, 1785.

SIR,

YOU may justly suppose that an apology was utterly unnecessary for a letter like yours. I am full of admiration at the great, the noble design of the society you speak of as forming. If it were possible that my poor abilities could be rendered in any degree useful to you, point out the object, and you will find me not inactive.

Allow me to refer you to a letter I wrote about a week ago to Jonas Hanway, Esq. upon the subject of Sunday Schools; if you ask him for a sight of it, I dare say he will send it to you.

With respect to the possibility of teaching children, by the attendance they give upon the Sunday, I thought with you, at my first onset, that little was to be gained;

* Neither the Editor of the Congregational Magazine in 1820, nor the Author of the Life of Mr. Raikes, have mentioned that Mr. Fox was of the Baptist denomination.

* Mr. Raikes does not appear to have expected that his system would be generally adopted. Mr. Fox has the honour of giving *universality* to Sunday Schools.

but I now find that it has suggested to the parents, that the little progress we make on the Sunday might be improved; and that they have, therefore, engaged to give the teacher a penny a week to admit the children once or twice a day, during the recess from work, at dinner time, or evening, to take a lesson every day in the week. To one of my teachers, who lives in the worst part of our suburbs, I allow 2s. a week extra (besides the shilling I give her for Sunday's employ,) to let all that are willing come and read in this manner. I see admirable effects from this addition to my scheme. I find mothers of the children, and grown up young women, have begged to be admitted to partake of this benefit. Sorry I am to say that none of the other sex have shown the same desire.

A clergyman from Painswick called upon me this afternoon, and expressed his surprise at the progress made there. Many boys now can read, who certainly have no other opportunity than what they derive from their Sunday instruction. This, he assured me was the fact. I hear the people in the forest of Dean have begun to set this machine in motion.

A person from Mitchel Dean called upon me a few days ago, to report their progress. "Sir" says he, "we have now many children, who, three months ago, knew not a letter from a cart wheel, (that was his expression) who can now repeat hymns in a manner that would astonish you."

I have been out of town, or I should have answered your polite letter sooner. I now have only time to give you these facts. When you have seen my letter to Mr. Hanway, you will be able to judge whether further use can be made of the little experience I have had in this attempt at civilization. I can only say, shew wherein I can be useful, and command without reserve. Your most obedient servant, R. Raikes.

The second meeting at the King's Head Tavern was very respectably attended. Mr. Thomas Hunt was in the chair; but neither he nor any of the gentlemen present being disposed to speak, Mr. Fox was under the necessity of again stating the object he had in view; which, having met with general approbation, he was requested to dispatch a circular letter to various individuals, with a view of obtaining a more general meeting.

This letter had Mr. Fox's signature, and the meeting was announced for the 30th of August, when the celebrated Jonas Hanway, Esq. was called to the chair. Nothing decisive, however, passed at this time; but at a subsequent meeting, the plan proposed by Mr. Fox was unanimously adopted, and the Sunday School Society formed.

Many interesting letters relative to this Society, are now entirely lost; amongst which were some from the dean of Lincoln, who very warmly advocated it, and preached a sermon on the occasion. We shall give only one more letter from Mr. Raikes, written about two years after the business was brought forward.

*Mr. Raikes to Mr. Fox.*

DEAR SIR,

I REGRET that the variety of my business and engagements when I was last in town, prevented me from devoting an afternoon to the enjoyment of your company. The loss was mine; for I find few pleasures equal to those which arise from the conversation of men who are endeavouring to promote

the glory of the creator, and the good of their fellow creatures.

I consider you, too, with the greater respect, as I believe you were one of the first encouragers at the outset of the little plan I was the humble instrument of suggesting to the world.

I thank you my good friend for communicating the pleasing recital from Colchester. * What a wide and extensive field of rational enjoyment opens to our view, could we allow the improvement of human nature to become the source of pleasure. Instead of training horses to the course, and viewing with delight their exertions at Newmarket, let our men of fortune turn their eyes to an exhibition like that at Colchester. It will impart to them a small portion of that solid enjoyment which a mind like yours must receive from the glorious sight. Children more neglected than the beasts of the field, are now taught to relish the comfort of decency and good order, and to know that their own happiness greatly depends on their promoting the happiness of others. When the community begins to reap the benefit of these principles, let us hope that this nation will manifest to the world the blessed effects of a general diffusion of Christianity. The great reformers of past times have been only removing obstructions in our way. Let us hope that the day is approaching when "the knowledge of the Lord shall cover the earth as the waters cover the sea." The number of children admitted into a state of culture in this short period, seems to me little less miraculous than the draught of fishes, and would incline us to think that the prophecy above quoted is advancing to its completion.

Some French gentlemen, members of the Royal Academy at Paris, were with me last week; and were so thoroughly impressed with the probable effects of this scheme of civilization, that they have taken all the pieces I have written on the subject, and intend proposing establishments of a similar nature in some of their parishes in the provinces, by way of experiment. We have seen the rapid progress of Christianity. Dr. Adam Smith, who has so ably written on the Wealth of Nations says, "No plan has promised to effect a change of manners with equal ease and simplicity, since the days of the Apostles."

I have sent you my paper of this week, that you may see we are extending towards Wales, with the improvement of a School of Industry. I have only room to add that I am, Dear Sir, your sincere friend and servant

*July* 12, 1787. R. RAIKES.

P. S.—Send me "the World," in which the Colchester letter appeared. *

In the summer of this year, 1787, he left London as a residence, and removed to a favourite spot near Colchester; but the situation not agreeing with Mrs. Fox's health, he returned in a little more than two years, and took a house

* An account of the first Anniversary of the Sunday School at that place, at which Mr. Fox was present. After describing the scene, he adds—"Not a single occurrence interposed to embitter, or in the least to interrupt the pleasures of the day; all was harmony, peace and love: for, however divided in political sentiment, or separated from each other by diversity of religious opinion; in this important undertaking, wherein the glory of God and the good of mankind are so intimately concerned, the most perfect unanimity has, from its commencement, constantly prevailed."

* It was published in the paper called "the World," June 1787.

at Islington, where he remained till 1799.

Having purchased the manor and estate at Clapton, his native village, where two of his brothers were still living, and also a sister not many miles distant; he felt an earnest desire to pass the remainder of his days amongst them. The house, however, not offering a comfortable residence, he rented a seat of Mr. Waller's about four miles off. This was a place to which he was greatly attached; but Mr. Waller's brother wishing to take possession of it, after living there little more than a year, he removed to Leachlade, and there he continued to reside till within two years and a half of his death.

At Cirencester where he was destined to terminate his earthly career, the loss of hearing greatly distressed him, as it prevented his attending with any comfort on the ministry of Mr. White, though it did not deprive him of his society.

Living as he did to the advanced age of ninety, his memory as may be supposed, failed him with regard to recent occurrences, but he would frequently dwell with the most minute exactness on the events of his childhood, as though they had occurred but yesterday. Being of a remarkably active turn, the privations and infirmities of age were peculiarly distressing to him, and he would sometimes say, "Never wish to be old. I am now in the twelfth chapter of Ecclesiastes, and the grasshopper is a burden to me."

Speaking to his daughter one day respecting her departed mother, he gave a striking and very affecting idea of the vanity of life, by saying, "But it is all nothing to me now, it is like a dream!"

Had not the hope of a better state of existence brightened the scene, such a reflection would have been painful in the extreme: but, though he regretted that it was not with him as in years that were past, yet he had a supporting hope which enabled him to meet the last enemy with composure; and a short time previous to his departure, he was heard to exclaim, "Lord Jesus, receive my spirit."

He expired on the 1st of April, 1826, and his remains were, by his own desire, removed from Cirencester to Leachlade, where a few years before, he had buried his wife and a beloved daughter.

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Thus far the memoir was written by a very near relation of Mr. Fox; for the remaining part we are indebted to a friend to whom many interesting documents have been committed to his use for a work which is now in progress.

Mr. Fox never wished to be considered the *originator of Sunday Schools;* he considered this honour as belonging to Mr. Raikes. As a proof of this, the following extract from a letter to the late Rev. Dr. Duncan is given: — It is dated "Donnyland, July 20, 1787; Rev. Sir, Though since my retirement to this delightful situation, I have been much taken up by its native beauties, I have not forgotten my promise to correct an error in the preface to your excellent little catechism for the benefit of Sunday Schools. Permit me to say, Sir, in justice to Mr. Raikes, that instead of his early adopting the Sunday Schools established by the London Society, you will find by the enclosed extract that that Society took the hint from him."

But the idea of *a plan of Universal Education* originated with Mr. Fox, and the honour of the project of uniting Episcopalian Christians with all sects of Protestant Dissenters to carry the design into

effect belongs also to him. Speaking of Mr. Raikes's Sunday Schools at Gloucester, he says, "Long before this establishment, I had formed the design of universal schools, though by a different mode. This design I had year after year mentioned to most of my friends, both clergy and laity, but with little success, as they were alarmed at the magnitude of the undertaking."

At the first meeting before mentioned, held in May 1785, Mr. Fox introduced his favourite topic. After some descriptive remarks on the state of the poor he added — "Great, however, as the temporal evils of the poor are, and numerous as their wants appear, for these I ask no relief; but I do ask, nay *I entreat your aid for the support of Schools;* that while the poor remain destitute of the comforts of this life, they may not be altogether unacquainted with that which is to come. Could it have been imagined that in a Christian country, a Protestant country too, *no provision should be made for the education of poor children,* about whom the heathen took so much pains? So, however, it is, and it is a disgrace to the Christian name. Without a bible in their houses, and if they had one, without ability to read it, too much neglected by the clergy, as well as deserted by others, the poor live as the beasts that perish. What an opportunity there is here of displaying that generosity for which the heathen were so renowned!" He then reminded them of the circumstance that when the Athenians could not resist Xerxes, they sent off their old men, women and children to Troezene, where they were received by the citizens, who established a fund for these strangers, *and schools for the education of their children.* "Let us," said Mr. Fox, "no longer delay to follow their example with regard to our own children. Consider the children of the poor as looking up to us and asking not for the supply of their natural wants, but for the means of instruction only. And shall Christians refuse to *their own* children, that which the heathen granted to the children of strangers. There is not, Sir, a more acceptable service rendered to our Divine Lord, that that of bringing up children in the way in which they should go. Let us appropriate a little of that money which the Jews expended in travelling to Jerusalem to worship, and a little of the time which the primitive Christians spent in wandering from city to city, and from country to country, and let us devote it to the children of the poor."

For the purpose of urging his object forwards he says, "Who is amongst us but knows that some of the most important events have taken their rise from very trifling beginnings? Witness the society for promoting religious knowledge among the poor. Two friends I have understood said one to the other, 'What shall we do to promote the glory of God, and the good of mankind?' The reply was, 'Let us purchase a few books and give to the poor.' A trifle (not more I think than 8s.) was subscribed for that purpose; and it need not be told to this respectable meeting, (many of whom are the worthy supporters of it) by what hasty strides this excellent charity has advanced to its present greatness: suffice it to say, there is but one thing wanting to make it one of the most benevolent institutions that has yet been established: you will easily perceive the one thing to which I allude is that now submitted to your consideration; for of what use are Bibles to those who cannot read? It would ill become

me to dictate to this assembly what kind of plan they ought to adopt; but were I asked the question, I should say, fix on a spot where some lively, zealous gospel minister resides, and in his village and those of his neighbourhood establish schools. These he might visit without much inconvenience, and in catechising the children, he might also in a plain and simple way, introduce the gospel among the parents."

The gentlemen addressed being willing to forward the proposed design (one of whom, Mr. Gutteridge, is still living), it was agreed to call a meeting on the 16th of August at the same place, and an address was circulated as mentioned in the memoir, intitled "To the Benevolent and Humane in favour of the illiterate poor."

Mr. Fox having heard *after this meeting* of Mr. Raikes's Sunday Schools, addressed the letter dated May 20, 1785, which is given in the memoir.

We shall continue this account in our next number; but think it proper to add here, that when the Baptist Itinerant Society was formed in London in 1797, *Mr. William Fox of Colebrook-row Islington, and* 136, *Cheapside, became its Treasurer.*

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### On the present State of the Christian Church.

As our annual festival approaches, when brethren who reside in distant places will assemble to encourage each other in the service of Christ, and to adopt plans for the further extension of his kingdom, a few remarks on the present condition of the church may furnish matter for seasonable meditation. Should the ideas of the writer commend themselves to the judgment of any who will lead the devotional exercises in which we hope to engage, it may prove advantageous that their thoughts should have been directed into such a channel. And if it should appear to other readers, that there is some truth in the representations now submitted to them, though they may not approve of every sentiment that is advanced, they may yet be led to unite with increased humility and fervour in the solemn supplications which will doubtless be presented to the source of every good and every perfect gift.

The writer entertains a painful conviction, that there is something in the Christian church which has long grieved the Holy Spirit of God. Comparing these later ages with the days of apostolic purity, it appears to him that the operations of divine mercy have sensibly diminished both in frequency and in power. God seems to have so far withdrawn, as to render it proper to adopt with solemn feelings the language of the prophet, when reverting to the days of Moses; and to say, "Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance!"

Complaints of this nature are frequently made by the most faulty of men, and for the worst of purposes, but this does not render the fact less true, or less important. Proof, however, may with propriety, be required, and we will,

therefore, refer, in the first place, to *the comparatively little effect which is produced by the word of God, in the conversion of sinners.*

It was a common thing, apparently, in apostolic times, for a number of persons, equal to one of our modern churches, to be converted by means of a single sermon. When the persecution that arose about Stephen ceased, the churches had rest, and walking in the fear of God, under the guidance of the Holy Ghost, were multiplied. Many thousands believed in Judea, before the Jewish nation was subverted. For two or three centuries, conversions went on with great rapidity, till at length it became a matter of policy for the Roman emperor to rank himself among the Christians.

But how is it now? We preach to large and attentive auditories. The obstacles to religious profession are comparatively few. Yet a considerable proportion of our hearers evidently live after the course of this world; and it is no uncommon case for a man to hear ten thousand sermons, and then to die in his sins! The preacher under whose ministry one person on the average was converted every sabbath, would be held up to admiration as a prodigy of usefulness. Missionaries are sent to foreign stations: they preach, they translate, they suffer, they die; sacrifices are made, hardships are endured, prayers are offered; yet after all, how little is effected! Just enough is done to enable us to say that God sanctions the undertaking, and to render it evident that it must not be relinquished. But where is the zeal of the Almighty? How small is the crop in proportion to the culture! And it is a remarkable fact, that this state of things is not peculiar to any one denomination. The success of no party is such as to eclipse that of the rest, and to lead us to say, "These are the favourites of heaven; this is the finger of God!" One universal blight appears to pervade the whole Christian church.

The partial withdrawment of divine agency is also indicated by *the scarcity of gifts for offices which the Head of the church has appointed, and for works of general usefulness.* When the Redeemer ascended up on high, "he led captivity captive, and gave gifts unto men. He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And we have pastors, deacons, and occasional preachers now: but, alas, how little fitted are many of them for the stations which they occupy! How few ministers are competent interpreters of the inspired book! How few are able to give comprehensive and lucid views of the various doctrines and duties on which they are called to descant! In how few churches, comparatively, are there any persons thoroughly fitted for the deacon's office! — having the requisite self-denial and activity, zeal, and prudence — men "full of faith and of the Holy Ghost." How few of the members of our churches are able to reprove kindly, to caution discreetly, and to guide inquirers, with desirable tenderness and skill! Such is the paucity of gifts among us that if a young man has fluency of speech, without any other qualification, excepting that of a tolerably sustained profession of religion, he may become a preacher, and is sure to find employment. Nay, without any other indication of his fitness for the work, he is likely to be invited by

some church or other to become its pastor.

A third proof of the melancholy fact to which we may refer, may be found in *the small degree of proficiency which Christians in general make in knowledge and in grace.* How many do we meet with who need to be taught the first principles of the oracles of God, though they have been ten or twenty years hearing, reading, and talking about religion! How easily are they led from the simplicity of gospel doctrine, by any teacher who brings new things to their ears, and possesses a winning address! How few have more biblical knowledge than is implied in acquaintance with the prominent facts of sacred history, and the current application of detached verses in different parts of the inspired book! How little self-denial do we find in the purest of our communities! How soon is the temper ruffled, if worldly interest be invaded! How difficult is it to effect reconciliation when anger has been roused! What covetousness do we see in some! What drowsiness in others! What inactivity on the one hand! What self-will, ambition, and love of applause, on the other! Surely the apostles would not write unto us "as unto spiritual, but as unto carnal, even as unto babes in Christ!" Surely we can be but children, if we stumble so frequently when a twig lies in our path!

These lamentable facts convince the writer, that though God has not cast off his church, yet he does not co-operate with its pastors as he once did. He withholds, in a great degree, the communications of his Spirit; and in consequence every thing is comparatively cold, and gloomy, and barren. If the sun, the source of light and heat to our system, were to be removed from us to such a distance, as that the earth should occupy the situation of one of the more remote and frozen planets, what deplorable alterations would ensue! The harvest would scarcely repay the husbandman for his labour in reaping, and the vintage would be utterly useless. Many of the tender plants would die; others would assume a weak and colourless appearance; and men would become stunted in their growth, and indisposed for action. Just so is it now in the husbandry of God. The influences of the Sacred Spirit, though not entirely withdrawn, are given in very limited measure; conversions, therefore, are few; gifts are scarce; grace languishes; and the things that remain seem ready to die. The army of the Lord of Hosts is almost like a corps of invalids; the strongest are feeble, and the most courageous are timid.

Why is it, then, that this withdrawment has taken place? "O, the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land? why shouldest thou be as a man astonished, as a mighty man that cannot save?" We must look for the cause among ourselves. There must be some prevalent evil, on account of which it would be inconsistent with the wisdom of the Most High, that he should give us those tokens of cordial co-operation which he gave to the primitive disciples. The Lord's arm is not shortened that it cannot save, his ear is not heavy that it cannot hear: What then has separated between us and our God? The cause must not be sought in any thing of a local nature; for the evil is general. It is not any thing peculiar to one denomination of Christians, or to the admirers or the foes of one plan of discipline,

or of one shade of sentiment. It is not any thing peculiar to this generation: the state of things was not more cheering fifty years ago, than it is now. In the writings of men the most eminent for piety and usefulness, during the last two centuries, we find similar lamentations to those which we now see reason to adopt. Nay, it is probable that nothing can justly be considered the primary cause, which will not apply to the general state of the church during the last fifteen or sixteen hundred years.

It is with great diffidence the writer presents to general attention the result of his own meditations on this delicate subject. Participating in the spirit of the age in which his lot is cast, it is likely that he is blind to its mistakes; and there may be still some undiscovered evil of general operation, which escapes our notice, while it frustrates our efforts, and hinders our prayers. He recommends the investigation to others; yet he is willing to offer some suggestions, for which it must be understood that he alone is answerable; as the conductors of the Magazine, by inserting this paper, do not indicate their approbation of every sentiment it contains, but are responsible only for its general tendency.*

He has thought, then, that the primary cause of all the evils we have to deplore is to be found in *a prevailing disposition in the Christian church to place confidence in an arm of flesh, and a corresponding want of confidence in divine agency.* The original spirit of Christian enterprise was renunciation of human resources, and reliance on God for protection and success. The apostles went forth to their work, without any human prospect of achieving their designs, or avoiding speedy ruin. They had no funds to secure their maintenance; no patrons among the great; no scientific attainments to recommend them to the learned. They had to tell a story which was in itself improbable; to confirm their testimony respecting the surprising history of their master, by displaying supernatural powers, for the successful exertion of which they were constantly dependent on celestial aid; and to look for success, not to the "secondary causes" enumerated by Gibbon, but to the blessing of their Almighty Patron. They needed the direct intervention of Divine Providence to sustain them, and make them prosperous; every miracle they invoked God to work was a new trial of their faith; and their habitual course was such as nothing but a well-founded confidence in the Most High could justify. They acted according to the precepts of Christ, some of which to human reason seemed impolitic, leaving it to him to take care of the consequences. They preached without reserve or disguise the doctrine which he had taught them, leaving it to him to reconcile it, as he could, to the principles of moral philosophy. They received into the church all who professed attachment to his interests, and submission to his authority, leaving it him to preserve its respectability. They did every thing with the most perfect simplicity of heart, and rejected the dictates of human policy, as entirely as they rejected the rites of Jupiter. Poor, friendless, and destitute, they felt their dependance on divine co-operation: the world

* We are obliged to our esteemed correspondent for the above remarks. We think that he has sometimes expressed himself too strongly, and that some of his statements are not quite correct: but the importance of the subject has induced us to insert the paper, in the hope that good will result from its appearance. *Ed.*

saw it; it wondered that a bush burning in fire should not be consumed.

But we, in later times, cannot be content without bringing to the bush our oil and our fuel, and shewing the world that we have means at command for supporting the flame. We do every thing in a manner so rational and so politic, that the purpose of showing the divine power could not be answered by the success of our enterprises, and God has wisely left us to shew the inefficiency of our plans and talents. Christians took refuge first from that simple dependence on divine co-operation which is so displeasing to human nature, in the philosophy of their pagan contemporaries, endeavouring by their proficiency in this, to make themselves and their doctrine more respectable in the estimation of the unbelieving world. One step further brought them into the arms of secular authority, when opportunity was afforded to put their trust in an emperor. Then carnal weapons were employed to put down the worship of idols, and to enforce an external obedience. The spirit that prevailed henceforward was such, that if God had continued to bless his word to the conversion of sinners, as he had done in the days of Christian simplicity, he would have rendered himself accessary to the delusive supposition, that human power and skill had established the Redeemer's kingdom. Yet this spirit has influenced Christians of every class, in some degree, from the days of Origen to the present hour. The reformers of the sixteenth century displayed more than usual faith, and were honoured with more than usual usefulness: but their confidence in the co-operation of God with his truth was not so complete as to induce them to reject the aid of secular authority to support their churches and systems; and hence their churches and systems have become inefficient. Dissenters, though they disclaim the patronage of the state, are by no means free from a propensity to rely on objects of sense. Among them, undue reliance is too frequently placed on the respectability of their circumstances, the talents of their ministers, and the wisdom of their plans. To govern the churches by considerations of expediency, rather than by apostolic precept and precedent, is in fact to substitute reason for revelation, and to throw off the authority of Christ: yet expediency is often the basis of procedure even in dissenting churches. We dare not act, in some cases, on the directions of Jesus Christ, taken in their most natural application, because we think their operation would be dangerous to our reputation or our peace. We dare not make his arrangements our rule, because they do not, in our view, sufficiently secure the purity and honour of the church, and we have no confidence that he will interpose to justify them. We dare not baptize persons whom apostles would have baptized, lest they should bring disgrace on our cause; but have invented the practice of keeping them back under preparatory trial. We dare not receive into the church all whom we believe that Christ has received, lest variations of sentiment should disturb our peace; but invent creeds, and articles, and restrictions, to ensure its safety. We cannot content ourselves with being Christians, but for purposes which we deem important, persist, in opposition to the plain dictate of Scripture, in calling ourselves by the name of Calvin, or Arminius, or some other fallible mortal. Determined to ap-

pear respectable in the eyes of the world, we call one another Rabbi, in order to show that there are some rabbies among us, as well as among others. We glory in men: if a little good has been done by their labours, we extol them in every company; if a little light is imparted in their writings, we make them standards of faith. The Head of the church cannot but perceive that were great success to attend us, in our present temper, we should apportion the greater part of the honour to each other, and allot to him a very meagre share. Our wisdom, our prudence, our talent would be boasted of, and only a cold assent would be given to the proposition that the glory belongs to him. He leaves us, therefore, to labour comparatively in vain. He suffers us to be embarrassed and counteracted by the mistakes of men whom we have previously idolized. He leaves us to groan beneath the responsibility which we have officiously taken from his shoulders. He allows persons to intrude among us, notwithstanding our precautions, who are sources of discord. He permits new heresies to distress us, against which the compilers of our creeds forgot to make provision. And in the midst of our contrivances to perpetuate peace, and timidity in the exercise of scriptural discipline, he suffers us to be distracted with controversies and contentions. Now, if the general correctness of this representation be admitted—and its principal features will be recognised by pious and observant men—what does it prove but our want of *faith?* What mean these human inventions to render that secure which Jesus Christ himself had left unguarded? What means the timid, distrustful policy that is visible at every turn? What mean our cold calculations about means and results, as though means were the causes by which results were to be produced, and no special intervention from heaven were to be expected in answer to our prayers? *We want more faith in the power of Christ as Ruler of the church; in his present attention to its interests; in the completeness of the doctrine which he has taught; and in the perfection of the code of laws which his New Testament contains.*

What, then, is the course which, under these circumstances, we ought to adopt? Should we not, in the first place, humble ourselves before God, on account of the share we have had in the prevailing evils? Instead of censuring each other, should we not enquire how much we have contributed personally to the afflictions of Zion? The writer is conscious that *he* is not innocent. Should we not further, endeavour to avoid and discountenance the prevailing reliance on secondary causes? Would it not be an improvement if, in our ordinary conversation, we were to refer more commonly to the agency of Him who is exalted to the right hand of the Father, and to place less dependance on probabilities arising from the aspect of affairs, and the calculations of human prudence? Should not the churches determine that henceforward they will have no standard of faith or practice but the New Testament itself? and that they will adopt the interpretation which accords with its obvious meaning, rather than that which accords with the maxims of apparent expediency?

Finally, ought we not to implore the Most High, to "turn us again and cause his face to shine upon us, that we may be saved?" "God be merciful unto us and bless us; and cause his face to shine upon us, that thy way may be known

upon earth, thy saving health among all nations." Encouragement may be found in the promises and prophecies of inspiration, and in the history of divine providence towards the Christian church. The desert has occasionally blossomed; and the wilderness has rejoiced. But let us remember there is one particular in which men of extraordinary usefulness in the cause of God have all concurred:—they have differed in their views of Christian doctrine and discipline,—they have adopted different plans, and possessed different degrees of talent,—but, one quality has distinguished them all—their reliance on the power and wisdom of God was greater than that of ordinary persons—they were men eminent for faith: Through faith they "subdued kingdoms, wrought righteousness, and obtained promises." "And this is the victory that overcometh the world even our faith." G.

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### Anticipation of the Annual Meetings.

THE experience of the last twelve years has so fully proved the utility of Anniversary Meetings of our Missionary Institutions being held in London in the month of June, that it is presumed they could not now be neglected without greatly endangering the existence of the Societies to which they respectively belong. But if the meetings themselves are necessary to the *existence* of those societies, their *prosperity* essentially depends on the spirit with which their meetings are conducted. There must be a union of real brotherly love and of pure Christian zeal, pervading all the measures proposed to be adopted, or "our coming together" on such occasions will not be "for the better, but for the worse." I will not, however, allow myself to anticipate scenes of discord and strife among brethren of a denomination to which, on a variety of accounts, and especially at the present season the adage will forcibly apply, "union is strength."

It is impossible after what has appeared in the magazine, to hide the fact from our eyes that, in regard to our Foreign Missionary Society, events have recently taken place which are deeply to be deplored:—that so small a body of Christians should, in regard to missionary exertions in the East Indies, be under the necessity of "parting asunder" is a most afflictive event: an event which I feel persuaded would not have happened, could the Committee, with due regard to their obligations to the society, have prevented it from taking place. In my opinion this is such a portentous circumstance, that it should lead all the members of that society to renew their efforts in its support, and all the members of our churches and of the denomination to united and humble prayer that the divine blessing may still rest upon the operations of the Particular Baptist Missionary Society. It has long been the glory and the delight of the denomination, and it is ardently hoped will continue to be the object of its warmest affection, and its most liberal support.

When the Israelites met to dedicate the Temple of Solomon, they did not forget, in reference to its erection "the afflictions of David." And whenever the Baptists meet at the Annual Missionary Meetings they should remember the afflictions and prayers and exertions of Pearce, and Sutcliff, and Fuller, and Ryland, and Saffery, and others, who spent so much time and employed such anxious

labours in establishing them and promoting their prosperity. Methinks I still hear the venerable Fuller commenting in his own peculiar and impressive tone upon 2 Tim. ii. 5, 6. "For I am ready to be offered, and the time of my departure is at hand." "Well," said he, "this language denotes an anxiety in the Apostle that the work of God might go on when he had fallen asleep; and if we be worthy the name of Christian ministers, we must feel a portion of the same. Dear young men, to you we look for successors in the work. It is not for me to say, how long your elder brethren may continue, but we have seen stars of no ordinary magnitude set within a few years! It seems but yesterday since they were with us, and we were the juniors amongst them. Now we are obliged to take their places; and you, beloved youths, will soon have to take ours. We do not wish to hold up ourselves as your examples; but the *cause* in which we have been engaged, and in which the Lord has not frowned on our attempts we do most earnestly recommend to your tender and solicitous regards." The writer intreats his brethren, who may be permitted to meet at the ensuing Anniversary, to remember this dying charge of the venerable disinterested holy man who originated and so ably conducted the Baptist Missionary Society, and to regard "*the cause*" which he so earnested recommended to the tender and solicitous regards of the survivors of himself and his coadjutors. It will indeed be reason for mortifying reflection, should we who profess to have taken their places in the denomination, instead of supporting the Missionary *cause*, be contributing towards its declension, and instead of helping forward be found, from the want of suitable dispositions, "hindering the gospel of Christ."

Notwithstanding, I have regarded the Foreign Mission Society chiefly in this address, I do not undervalue the Irish and Home Societies. It is matter for sincere congratulation that our denomination in regard to the employment of Scripture Irish readers to use the language of the late excellent Mr. Scott, has "led the way to attempts of more extensive range;" I hope, however, that the Irish Society will not boast on this account, while it ought to take its proper station among other kindred Institutions, and to claim the honor of being the first to adopt this plan, now so generally approved, of *employing readers of the Irish Scriptures.* *

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* In the report of the London Hibernian Society for 1827, it is stated, that "they first sent out and maintained Scripture readers to read the word of God in obscure and neglected places;" and had "in 1810, employed Irish readers." The annual report of that Society for the year 1811, makes no mention whatever of Irish readers of the Scriptures, having being sent out and maintained. In the tenth report for the year 1816, I find Irish Scripture readers first mentioned, but not as persons sent out and maintained as Scripture readers, but as adult scholars in the neighbourhood of the schools, "many of whom are able" they say, "to read the New Testament intelligible; *and that these become Irish readers in the different villages where they reside.* There were also some of the Inspectors of Schools employed in reading the Scriptures.

Now, in proof of my assertion, that the Baptist Irish Society first employed pious men to read the Irish Scriptures. I find it stated in their first annual report in 1815, "*The committee also recommend to the society to increase the number of readers and expounders of the Scriptures.* There are a few eminently pious men (two of whom are already employed by the society) who are well able to explain the meaning of the Holy Scriptures to those that hear them read." At this first annual meeting, June 23, 1815, the society also adopted a resolution to recommend the committee "*to increase the readers of the Irish Scriptures.*"

I cannot account for the mistake which

As to the labours of the Home Society, I am fully persuaded its exertions are of great importance in encouraging our settled ministers to itinerate, and in supporting itinerant ministers where they could not otherwise be employed. These societies equally demand the most cordial and most benevolent assistance of all who wish well to the increase of the denomination and to the extension of the kingdom of Christ.

In concluding, I express my most ardent wish that all our churches may feel the need of humble and united prayer for the influence of the Holy Spirit to rest upon all those who conduct these and other valuable institutions, and that all who attend the approaching Anniversaries, may meet under the full influence of an abundant supply of the spirit of Christ.

*London.* BARNABAS.

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ORIGINAL LETTER OF THE REV. GEORGE WHITEFIELD.

*Newcastle, Sep.* 20, 1767.

MY DEAR MR. RICHARDSON,

YOUR letter came with a call — God willing, I shall obey it — I do not go farther northward — it will cramp me in my methodist field — preaching range — you shall have proper notice. — Your dear worthy predecessor,* died gloriously in this much despised, Christ-honouring cause. May your latter end (but not yet,) be like his! Strange that I am left behind — Oh! that I may die in the field — Oh! that I may fight upon my stumps! Oh! that I may speak till I can speak no more! As you style yourself my son, I write thus freely — God bless you, my dear son, though unknown in person, and make you a spiritual father to thousands and ten thousands. — No greater preferment can be desired for you by Angels and Archangels, and consequently not by less than the least of all saints, yours in our common Lord,

G. WHITEFIELD.

P. S. — I must away to the Castle, Garth. If this is to be vile, God make me more vile. Amen and Amen.

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the committee of the London Hibernian Society have made on this subject, but by supposing they were thinking of the "Irish Society," and had overlooked or forgotten the *Baptist Irish Society*.

* Mr. Richardson's predecessor was the laborious, pious and eminently useful clergyman, the Rev. W. Grimshaw, A. B. perpetual curate of Haworth, Yorkshire.

## POETRY.

GRACE.

My stock lies dead, and no increase
Doth my dull husbandry improve:
O let thy graces, without cease,
Drop from above!

If still the sun should bide his face,
Thy house would but a dungeon prove, —
Thy works night's captives: O let grace
Drop from above!

The dew doth every morning fall;
And shall the dew outstrip thy dove?
The dew for which grass cannot call,
Drop from above!

Death is still working like a mole,
And digs my grave at each remove:
Let grace work too, and on my soul
Drop from above!

Sin is still hammering at my heart
Unto a hardness, void of love:
Let suppling grace, to cross his art,
Drop from above!

O come! for thou dost know the way,
Or if to me thou wilt not move,
Remove me where I need not say,
Drop from above.

GEORGE HERBERT.

# REVIEW.

*The Christian Contemplated, in a Course of Lectures delivered in Argyle Chapel, Bath.* By WILLIAM JAY. London. Hamilton and Co. 8vo. pp. 396. Price 12*s*.

THE author of these Sermons is so well known and so justly esteemed by our readers, as "a good minister of Jesus Christ," that our commendation is unnecessary to give his work a favourable acceptance. We in fact did not peruse these Sermons with any intention to criticise them, but with a wish to be edified by the various important subjects which they discuss. We do not hesitate to say, that they are admirably adapted to promote self-examination, and to lead to personal devotion: they are evangelical and practical. The style is diffuse, but not tedious; the illustrations are natural and ingenious, and the applications pointed and faithful. They are good Sermons, such as would have been read with approbation by the hearers of Bunyan, or Owen, or Watts, or Doddridge.

The work consists of twelve Lectures, viz. The Christian Contemplated—in Christ; in the Closet; in the Family; in the Church; in the World; in Prosperity; in Adversity; in his Spiritual Sorrows; in his Spiritual Joys; in Death; in the Grave; and in Glory.

Mr. Jay has prefixed a long preface, containing 32 pages of letter-press. The following extract will shew his views of what preaching and writing ought to be, by what it condemns; the opposite to this is a tolerably correct representation of what these Sermons are:—

"In one of his charges, Archbishop Usher says to his clergy, 'How much learning and wisdom, my brethren, are necessary to make these things plain!' Could any thing be more fine and judicious than this? Here is the proper direction and exertion of a minister's talents, whether natural or acquired. They are not to unfit him for any part of his office, which they may easily do at the stimulation of vanity or pride, but to qualify and aid him the better to perform it. It is to be feared that some do not employ *their* abilities to make things plain; if they do, we can but lament their deplorable want of success. But it would seem as if their aim was to dazzle rather than enlighten; to surprise rather than inform; to raise admiration at their difficult composition, rather than, with the Apostles, to use great plainness of speech. Even their claim to originality often regards only the mode of representation. The ideas they wish to pass off as new, when examined, are found only common-place sentiments. The well is not really deep, but you cannot see to the bottom, because of their contrivance to make the water muddy. They are not really tall, and so they strain on tiptoe. They have not a native beauty, that always appears to most advantage without finery, and so they would make up the deficiency by excess, and complexity, and cumbersomeness of ornament. He who cannot rise in the simple grandeur of a morning sun, can excite notice by the gaudy brilliancy of manufactured fireworks; and flame and sparkle down, as well as up. To notice in *some respects* a style that has been constructed (for it could hardly have been involuntary) so inverted, involved, obscure, difficult, half blank verse, might seem to be going out of the author's province. He leaves, therefore, others to remark, that this style, though it may be extolled by the lower orders of professional men, and half-educated artizans, and excitable youth, with a smattering of science and a bad taste, it will never obtain the approbation of the really judicious and discerning. He leaves others to remark that it is disdained by scholars, and at war with classical purity. Lord Kaimes tells us, that in every language clearness of expression and simplicity of thought are the first marks of elegance. Milton observes that nothing accords with true genius, but what appears easy and natural when once it is produced. Agreeably to which, Addison says, that the secret of fine writing is for the sentiments to be natural without being obvious; and contends that what produces surprise without being simple, will never yield lasting pleasure to the mind. Hume, in his Essay on refinement and simplicity in style, comes soon to this conclusion—that it is better to err in the *excess* of simplicity, than in the excess of refinement; the former extreme being more beautiful and less dangerous than the latter. He observes, that the works read again and again with so much pleasure,

all lean more to the one side than to the other; that it is increasingly needful to be guarded against the extreme of refinement, when learning has made such progress, and good writers appear in every species of composition, as men will then be the more tempted to endeavour to please by strangeness and novelty, and so fill their writings with affectation and conceits, and that simplicity may be lost, not only in subtlety, but in effort and straining; and nature and ease be buried under an artificial load of laborious diffusion." pp. xvi—xviii.

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*Discourses on the Duties and Consolations of the Aged.* By HENRY BELFRAGE, D.D. Edinburgh. 1827.

WHILE the press and the pulpit have frequently appealed to the young, very few Discourses comparatively have been addressed to the aged. One reason of this may have been the consideration that juvenile inexperience requires more ample instruction and more urgent warning, while those who have passed through a variety of scenes must be supposed to have accumulated a stock of knowledge and wisdom more proportioned to their exigencies and their years. The cultivated habit of reflection would seem in some degree to supersede the necessity of repeated admonition, so that it seems more natural that the aged should impart, than that they should receive advice. This discrepancy is, however, by no means so obvious, when the person who undertakes to suggest to the aged their obligations and duties, and to furnish them with consolatory sentiments amidst the fears, and doubts, and infirmities of declining life, belongs himself to the class whom he thus undertakes to instruct and comfort. This we presume to be the fact with regard to Dr. Belfrage, and if he be qualified, as we presume, by his age, for the task he has undertaken, we are satisfied he has proved himself equally so by the serious and judicious character of his writings. This volume, moreover, is a suitable appendage to his Monitor to Families, and to his Sermons to the Young.

We have twenty Discourses, bearing the following titles: —I. The Minister's Charge to the Aged. II. An Old Disciple. III. The Character of Barzillai. IV. The Claims of Widows. V. The best Support in Frailty. VI. The nearness of Salvation a motive to Vigilance. VII. The Conversion of an aged Transgressor. VIII. The Benediction of the Aged. IX. The Effects of Cheerfulness and of Despondency. X. Lost Opportunities deplored. XI. The testimony of Christian experience. XII. The Character and Exercise of aged Simeon. XIII. On Patience. XIV. The last Warning. XV. The Lessons and Duties of Winter. XVI. The Character and Privilege of Caleb. XVII. The Feelings suited to our last Sacrament. XVIII. The Limits of Life. XIX. Dying Reflections of an aged Saint. XX. Dying Prospects of an aged Saint.

The preceding enumeration will convince our readers that the subjects of discussion in this volume are neither unimportant in themselves, nor unsuited to the situation of the persons for whom they are more peculiarly designed.

Dr. Belfrage writes with great calmness of manner, with much simplicity of diction, and with considerable perspicuity of arrangement. Bursts of impassioned eloquence are compensated for by the substitution of deep and pious feeling. The volume is, in one word, a stream of Christian doctrine and practical wisdom. It has no marks of imbecility or decrepitude, and we are well assured it will, as we are confident its author would desire it should, long survive the writer, and be rendered useful to many already advanced in life, and many more who are rapidly following their footsteps into the vale of years.

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*Essays.* By T. HATHAWAY. London. Holdsworth, St. Paul's Churchyard. Price 5s. 6d.

IT is no mean praise to say that an author has selected some of the most useful subjects on which to write; and if he has placed them in a luminous, attractive, and impressive light, he has a right to be satisfied. Among the topics that merit attention, there are not many more deserving than those which are discussed in the volume we are noticing.

Who can be indifferent to the pleasures of literature, or not desire to secure and employ leisure for its attainment? Nor will a competent acquaintance with the best methods of education, and a knowledge of the right course of reading and study, be ever justly deemed unimportant. And we shall all willingly become his pupils who promises to assist us in attaining abilities for conversation, a habit of decision, a spirit of noble enterprise, and a disposition wisely to enjoy success; while no one can object to statements that exhibit the value of philosophy, classical learning, and the union of religion and literature, and which stimulate to the use of the means by which they may be attained. Such are the subjects of the Essays before us, and if they are destitute of original thoughts, and do not abound in beautiful illustrations and striking passages, they are composed in an elegant style, and pleasingly communicate very useful information. As we have here referred to the language of Mr. Hathaway, it may be quite proper to introduce a short passage from his first Essay relative to style.

"It must not, however, be concealed, that many are apt to indulge very mistaken views on this subject. Anxious to show their superiority to the uneducated part of society, they verge into the extreme of pedantry, and by supercilious airs and a fondness for pompous expressions, they not only betray their own vanity and ignorance, but succeed with many in holding up a learned education to ridicule. Since other guides have succeeded to Addison, Swift, and Temple, high-sounding epithets and phrases have multiplied with so amazing a rapidity, that an unusual degree of caution is necessary to avoid adopting them, and to express ourselves on all occasions with a wished-for simplicity and ease."

We fear it will be unproductive labor to attempt reforming the vain and empty mortals who exhibit and admire what is here so justly condemned.

It is not to be expected that any human production will be found without defects; and we do not willingly refer to any that respect the highest interests of man, in a work otherwise respectable. It is not that we disapprove so much of what our Essayist has introduced, as that we complain of his omissions. Suppose the unholy, who admire elegant, light, and amusing works, would have desisted from perusing this volume the instant they found it as much devoted to the interests of evangelical piety as was consistent with the discussion of its topics — that can be no good reason for being shy of these immortal concerns. We were grieved to find these Essays nearly destitute of all indication of an ardent desire to introduce, as often as it could be effected, evangelical sentiments. We were not well satisfied with the representation in the 38th page, relative to the value of a good store of information in old age: how much superior to all other is evangelical knowledge! In p. 74, Gospel penitence is avoided as fully as if its necessity was not believed; and the representation of what the Redeemer visited the earth to accomplish, (p. 142.) is not such an one as Paul would have given; and the description of the war which should be waged against indwelling sin (p. 144), is such as would be given by one nearly altogether unacquainted with the Gospel.

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*Unitarianism Abandoned; or Reasons assigned for ceasing to be connected with that Description of Religious Professors who designate themselves Unitarians.* By JAMES GILCHRIST. 8vo. pp. 81. London. Hunter, St. Paul's Churchyard.

WHEN we read this singular pamphlet, we could not avoid contrasting it with a work published with a similar design, and noticed in our Number for Dec. 1826. In that, the compunctious feelings of the heart for having embraced dangerous errors were strongly expressed; it bore evident marks of a mind imbued with the influence of orthodox sentiments. But in this, so far as appears, the author, though he has "abandoned Unitarianism," is still the speculating enquirer, rather than the simple-hearted believer. We greatly fear that he has never yet soberly considered that Divine declaration, so as experimentally to

understand its spiritual import—"Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven."

The pamphlet is made up, almost exclusively, of a tale about the writer's self, either in the form of narrative, or in that of extracts from his Sermons, preached while he was an Unitarian. The following extract gives us an awful picture of the demoralizing effect which that system had on his mind:—

"I was now, from my coming to London, in the focus of Unitarianism, and could not but act with the Unitarians, without taking a position for which I was not then prepared. I had rejected Unitarianism, but I could not make up my mind to reject Christianity, though there was a considerable tendency to its rejection in my habits of thinking and reasoning; and my discourses and writings were for some time Unitarian, merely as Unitarianism is a system of negation. Indeed my mind was often so unsettled, that I knew not what to think; and it was frequently so reckless, that I cared not what I said or wrote. Such was particularly the state of my mind when I published by request, 'A Discourse delivered at Southampton, before a Society of Unitarian Christians established in the South of England, for promoting by the distribution of books the true knowledge of Holy Scripture, and the practice of virtue.' I preached the said Discourse in a state of mind bordering on distraction, with doubt and perplexity (which was too frequently the case when called to preach Unitarian Lectures); and when I wrote it out for the press, I may truly say, such was the desperation of my spirit, that I neither feared God nor regarded man!" pp. 14, 15.

It is very awful that such should have been the sentiments and feelings of one who, speaking of himself, adds, "I had experienced the religious and moral power of the Gospel, and I had witnessed it in others." p. 15.

Our readers will be disappointed if they conclude that Mr. Gilchrist, after having "abandoned Unitarianism," has embraced Trinitarianism. He says—

"Much would I rejoice to see a respectable middle body of Christians, between the Humanitarians on the one extreme, and those on the other who discard the exercise of reason altogether in religion, as if blind zeal and stark absurdity could be acceptable to God, honourable to the Saviour, or profitable to men. I have been, after many years' abstinence, to hear the popular preachers, and it is impossible for me to express how much I have been grieved with some of them; for it seemed to me as if they were *crucifying the Son of God afresh, and putting him to open shame*," p. 80.

It is not possible for us to conjecture who the *popular preachers* were whom Mr. Gilchrist charges with "blind zeal and stark absurdity." It is more than probable, however, that he applies these epithets to the sentiments of the Trinitarians, "concerning the doctrine of atonement by our Lord Jesus Christ." If so, we greatly pity him, as we feel persuaded he has not yet received "the faith as it was first delivered to the saints;" and we respectfully advise him so to "exercise his reason," as to bow implicitly to the dictates of *Revelation*. He has yet to attend to the inspired advice, 1 Cor. iii. 18. "Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

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*The Certain Salvation of all who die in Infancy. A Sermon preached at the New Baptist Meeting, Kettering, Oct. 1, 1826.* By John Jenkinson. Wightman and Cramp, pp. 50. Price 1s.

Had we not known that the author of this sermon was young in the ministry and self-educated, we should not have conjectured either, from this (we believe) his first publication. The subject which he has discussed is deeply interesting to all, and especially to Christian parents who have been deprived of infant children. It has been too often treated so injudiciously, as to have increased rather than relieved the heartfelt anxiety of many bereaved parents. We cannot conceive of a more finished picture of human woe than that given by an Evangelist, "In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not."—Nor can we think of a more generous benefactor to his species than the man who, by spiritual arguments and solid rea-

soning, would endeavour to relieve such a disconsolate heart, and to wipe away such briny tears.

Our limits will only admit of the skeleton of this well composed sermon. It consists of three distinct parts — I. "*Preliminary Observations* — that infants are not saved because they are innocent; nor because their sufferings make an atonement for their guilt; nor because they are descended from pious parents, nor because they have participated any of the ordinances of Christianity." — II. "*Establish the point that all who die in infancy are saved:* — these arguments are classed under "the distinctions of *presumptive evidence*, and *positive proof:* — their salvation is certainly *possible*, it is highly *probable*." Under this last particular is noticed "the sinfulness of the opposite conclusion: — the benevolence and merciful character of the Deity; the greatness of the number of the redeemed; — and the regard which God has shown to the temporal happiness of infants." Under the head of *positive proof*, our author observes, "It is certain that infants after death will never experience bodily sufferings: — that they will be raised from the grave: — that their resurrection comes through Christ, and is a consequence of the completion of his work;" and "that the testimony of the sacred volume favours the conclusion that all infants are saved." He then considers the following objections: 1. "Is not this view of things subversive of some of the doctrines of the gospel, and especially of the important doctrine of God's sovereign and eternal election? — 2. Infants cannot repent or believe the gospel, and without repentance and faith there is no salvation. — 3. We ought not to attempt being wise above what is written: secret things belong unto the Lord our God, but those which are revealed belong to us." — III. *Inferences which arise from the subject* — 1. Are all who die in infancy saved? Then there is no need to baptize an infant to ensure its salvation; 2. Are infants saved? Then salvation must originate in the discriminating grace of God; 3. Are *all* infants saved? Then how extensive is the plan of redeeming mercy; 4. Do infants obtain salvation? Then, how profound is the wisdom of Jehovah. 5. Are departed infants now in heaven? Then what an inexhaustible spring of comfort is opened to the bereaved parent; 6. If infants are saved salvation cannot be the reward of human merit." The sermon concludes by the introduction of an epitaph written by the Rev. R. Robinson of Cambridge, and inscribed on a tomb-stone in Linton church-yard, Cambridgeshire,

"Bold infidelity, turn pale and die;
"Beneath this stone four infants' ashes lie!
"Say, are they lost or sav'd?
"If death's by sin, they sinned, for they lie here;
"If Heav'n's by works, in Heav'n they can't appear:
"Reason, ah! how depraved!
"Revere the sacred page, the knot's untied;
"They died, for Adam sinned: they live, for Jesus died."

Had our limits permitted, we should have gladly given a specimen of the author's perspicuous style and nervous reasonings. Instead of this, we thought it better to copy his plan, and respecting the sermon we only say, its illustrations are not inferior in merit to the outline of its particulars. We most heartily recommend it as one of the most useful sermons that has been lately published; the author does credit to the able preaching under which he was trained up for the work of the ministry.

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1. *An Appeal in Behalf of the Views of the Eternal World and State, and the Doctrines of Faith and Life, held by the Body of Christians who believe that a New Church is signified (in the Revelation, chap. 21.) by the New Jerusalem, &c. &c.* By SAMUEL NOBLE, Minister of Hanover-Street Chapel, London, pp. 508. Hodson.
2. *A Sermon occasioned by the Decease of the Rev. Joseph Proud, a Minister in the New Jerusalem Church, &c. &c.* By the Rev. EDWARD MADELEY. pp. 38. Hodson.

THE talents and temper of Mr. Noble, in his Appeal are apparent and com-

mendable; but the system they are employed to defend, even under his able management, is still liable to imputations which must prove fatal to its adoption, by Christians of every denomination, whose reverence for divine truth, in some of its most important statements, will not suffer them to depart from its obvious interpretation.

The measures resorted to for the purpose of communicating a speciousness to the notions of Swedenborg, have been equally successful in imparting plausibility to other schemes, which, however dissimilar in some respects, in fancy and fallacy might almost compete with the one in question; but, then, they are also open to the same serious objection, that they are at variance with the acknowledged rules of scriptural interpretation, destroy the analogy of faith, and encourage such a treatment of the inspired volume, as no one, who is suitably impressed with its authority and importance, would presume to indulge. Besides which, this legerdemain, so far from lessening any of the real or supposed difficulties of revelation, ordinarily multiplies them, as in the case before us, to an extent which must for ever leave in hopeless distance all whose credulity may not be equal to the admission of the grossest absurdities.

In examining works of this description, amidst the wood, hay, and stubble, which we are sure to encounter, we anxiously look for the "things that accompany salvation," which may authorize our hope as to the final safety of the founders and supporters of these heterogeneous systems; but if we unhappily find any of the fundamental principles of Christianity denied and derided, we immediately feel it is our imperative duty to announce the fact, and admonish all whom it may concern. Now, we cannot do that, in the present instance, more effectually than by citing the following passage from Mr. N.'s Appeal, which we shall leave, without comment, to the reflections of our readers:

"It is commonly believed, from the Lord's being called a Mediator, as well as from his being said to intercede, that he uses intreaty and prayer with the Father in behalf of man. How vain is it for those who believe this to deny, that in heart they believe in two Gods, and those also of opposite natures! for how can the God who supplicates and intreats be the same God as he who is supplicated and intreated? How can the nature of the God, who, without any feast on another's sufferings to appease his offended justice, intreats and supplicates another God to lay aside his wrath, be the same as that of him who only lays aside his wrath in compliance with such intreaty and supplication; in which also he is continually reminded of the sufferings to which the supplicant has submitted to appease him? Nay how can the God who cannot raise man to heaven of his own free motion, but must first obtain his forgiveness of another God by prayer and supplication, be any God at all? Does not the supposition fully imply, that the Father and Son are as completely two Gods, as any two human beings are two men; and that they differ as much from each other as a subject from an absolute sovereign? All this fiction, also, respecting the Lord's mediating and interceding for man by praying to the Father, has been invented in direct contradiction to his own assurance: 'I say NOT unto you,' says he, '*that I will pray the Father for you*; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God.'" p. 487.

As to the Funeral Sermon, our readers will excuse us from saying more than that the above sentiments, we suppose, are advocated by the preacher; and were those, also, in which the deceased departed, to appear in the presence of Him before whom the church, on earth and in heaven, unite in saying, "Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen."

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*A Summary of the Laws peculiarly affecting Protestant Dissenters. With an Appendix, containing Acts of Parliament, Trust Deeds, and Legal Forms.* By JOSEPH BELDAM, *of the Middle Temple, Esquire, Barrister at Law.* 12mo. pp. 196. London. Butterworth and Son. Price 7*s*.

THIS very useful work will recommend itself to our friends by the importance of its subject. Nor will they

be disappointed by a perusal: for here they will find a compendious digest of the laws affecting dissenters; including civil disabilities and exemptions — religious restrictions, oaths, and declarations — the penalties, immunities, exemptions, rights, and liabilities of dissenting ministers — the qualifications, rights, and disabilities of dissenting schoolmasters — and all enactments relating to places of worship: with an Appendix, containing the most important statutes still in force, the oaths required of dissenters, and forms of indictment, certificate, trust-deed, and legacy.

We hope that all our ministers and congregations will speedily procure this volume.

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*The Suttees' Cry to Britain, containing Extracts from Essays published in India, and from Parliamentary Papers on the Burning of Hindoo Widows, showing that the Rite is not an integral Part of the Religion of the Hindoos, but a horrid Custom opposed to the Institutes of Menu, and a Violation of every Principle of Justice and Humanity; respectfully submitted to the Consideration of all who are interested in the Welfare of British India; and soliciting the Interference of the British Government and of the Hon. the Court of Directors of the Hon. East India Company, to prevent this suicidal Practice.* By Joseph Peggs. pp. 82. London. Seeley &c. Price 1*s*.

We regret that our limits will not allow us to furnish our readers with an analysis of this *very cheap* and excellent pamphlet. The ample title-page quoted above will, however, enable them to judge of its importance. It is evidently the result of much labour and research, and is well calculated to promote the benevolent design the author has in view.

We shall be happy to hear that it has an extensive circulation.

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*The History of Scotland from the Roman Invasion till the Suppression of the Rebellion in* 1745*: with Exercises for the use of Schools, or private Students.* By the Rev. A. Stewart, *Minister of Douglas.* pp. 463. Oliver. Price 5*s*.

This useful work is well adapted to accomplish the author's design. It is preceded by a Chronological table, divided into three periods: the first extends from the invasion of Agricola, A.D. 80, till the Romans finally abandoned Briton, A.D. 422. The second terminates in the subjugation of the Scots by the Picts, and the Union of those two nations, under Kenneth, A.D. 843. The third embraces the reign of the Scotish Kings, from Kenneth till the Union of Scotland and England under Anne, A.D. 1702.

The history contains nineteen chapters, divided into convenient sections: these are numbered, and with them the divisions of the exercises, which occur at the end of every chapter, are made to correspond. The reader who wishes to obtain clear, and yet concise information respecting this important branch of the British Empire will find this volume admirably suited to his purpose.

In the close of the preface the author says:

"A fuller History of Scotland, on a scale somewhat similar to that of Goldsmith's larger History of England, is a desideratum in our literature, which the author is now engaged in attempting to supply."

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*The Great appointed Day, or Two Sermons on the Last Judgment, preached at Salters' Hall Meeting, Cannon-street, to which are added interesting and instructing Notes, resolving several reasonable inquiries respecting the circumstances of that solemn event. By H. L. Popplewell, author of the Christian Family's Assistant, &c. &c.* pp. 67. Baynes.

These discourses contain many instructive, admonitory, and encouraging passages, on which a pious mind will reflect with considerable benefit; yet it must be confessed that the awful sublimity of their subject is such, that every attempt at description is so hopelessly inadequate, as to render comparison a most ungracious undertaking. Instead, therefore, of calling the attention of our readers to any parallel between the success of Mr. P. and the efforts of others, who have exercised themselves in the same department of ministration, we shall content ourselves by recommending these sermons, as an effusion of well intentioned and serious intimations, in reference to a subject, to which, however, it may be forgotten, no one will be suffered always to remain indifferent.

# LITERARY RECORD.

## *New Publications.*

1. *The Desolation of Eyam; the Emigrant, a tale of the American Woods; and other Poems. By William and Mary Howitt, Authors of the Forest Minstrel and other Poems.* Foolscap 8vo. Price 8*s*. bds.

2. *Pilgrims of the Nineteenth Century; a Continuation of the Pilgrims' Progress, upon the Plan projected by Mr. Bunyan: comprising the History of a Visit to the Town of Toleration, with an Account of its Charter, and a Description of the Principles and Customs of its Inhabitants, under the similitude of a Dream. By Joseph Ivimey.* Embellished with Engravings, and illustrated with Historical Notes. 12mo. Price 3*s*. 6*d*.

3. *Arguments against the Practice of Mixed Communion, and in support of Communion on the Plan of the Apostolic Church. With Preliminary Observations on the Rev. R. Hall's "Reasons for Christian, in Opposition to Party Communion." By Joseph Kinghorn.* 12mo. Price 1s. 6d.

4. *Review of the Rev. Francis Cunningham's Letter to Lord Bexley; Account of the Annual Meeting of the British and Foreign Bible Society, &c. &c. Extracted from the Edinburgh Christian Instructor for May,* 1827. It has never fallen to our lot to read such specimens of ribaldry, slander, and malice, as are contained in this and sundry other pamphlets recently published, and purporting to be Reviews, &c. extracted from the *Edinburgh Christian Instructor.* Sincerely do we pity the man whose evil passions have thus prevailed over courtesy and Christianity. May he become a partaker of that grace which teaches to "shew all meekness unto all men!" A "*Christian* Instructor!" Alas! that things should often be so miscalled!

5. *Interesting Narratives from the Sacred Volume, illustrated and improved. By Joseph Belcher.* Vol. II. 12mo. bds. Price 4s. Vol. I. may also be had, price 4s. bds.

6. *Statement of the Case of the Protestant Dissenters under the Corporation and Test Acts. Published for the United Committee appointed to conduct their Application for Relief.* Price 6d. A clear, comprehensive, and concise digest of the whole subject, well worthy the attention of all our friends at the present crisis.

7. *Catholicism in Austria; or an Epitome of the Austrian Ecclesiastical Law: with a Dissertation upon the Rights and Duties of the English Government with respect to the Catholics of Ireland. By Count Ferdinand dal Pozzo, late Maître des Requêtes, and First President of the Imperial Court of Genoa.* 8vo. bds. Price 9*s*. 6*d*.

8. *An Essay on the Atonement. By I. Mann, A. M. Second Edition.* 12mo. bds. Price 3s.

9, *Internal Evidences of Christianity deduced from Phrenology.* Edinburgh. 12mo. bds. Price 3*s*. 6*d*.

10. *A Letter to His Most Gracious Majesty Geo. IV. By a Presbyter of the Church of England.* Price 1*s*. This Letter contains a respectful, yet spirited remonstrance with the King, on his granting audiences to his Ministers on the Lord's Day.

11. *History of the Transmission of Ancient Books to Modern Times. By Isaac Taylor, jun.* 8vo. bds. Price 8s.

12. *Sermons, Doctrinal and Practical, elucidating the Duty of the Study of Prophecy. By the Rev. John Noble Coleman, A.M,* 8vo. bds. Price 12s.

13. *Sermons preached in the parish church of Richmond, Surrey. By the Hon. and Rev. G. T. Noel.* 8vo. bds. Price 10s. 6d.

## *In the Press, &c.*

A very superior edition, in six volumes, 4to. (the price not to exceed Six Guineas) of Matthew Henry's Commentary on the Old and New Testament, with an Introduction by the Rev. Edward Bickersteth, Assistant Minister of Wheler Chapel, Author of the Scripture Help, &c.

Elements of Biblical Criticism and Interpretation, with a special reference to the New Testament. Translated from the Latin of Ernesti, &c. by Moses Stuart. A new edition, with additions by Dr. Henderson, Theological Tutor of the Mission College, Hoxton, and Author of Biblical Researches and Travels in Russia, &c.

The Rev. Henry March, of Mill Hill, has a new work in the press for young people, entitled The Early Life of Christ an Example to Youth.

A New and Copious General Index to the Edition of Calmet's Dictionary of the Bible in 5 vols. 4to. edited by the late Mr. C. Taylor.

A Vocabulary to the Œdipus Tyrannus of Sophocles, with the derivation and composition of the words, with references and explanations. By George Hughes, M. A.

# INTELLIGENCE.

## Recent Deaths.

Died, May 7, *Robert Steven, Esq.* a gentleman well known to the friends of Ireland as an active and zealous promoter of all plans for the moral improvement of that country; particularly in connection with the operations of the London Hibernian Society.

*The Rev. Legh Richmond*, M.A. Rector of Turvey, Bedfordshire, departed this life May 8. As the Author of the *Dairyman's Daughter*, the *Young Cottager*, and the *Negro Servant*, his worth is acknowledged in almost every part of the world; and by these his usefulness will be extended till time itself shall be no more.

Died, May 12, aged 74, the *Rev. John Horsey*, of Northampton. He had been 52 years Pastor of the Church formerly under the care of Dr. Doddridge.

## DOMESTIC.

### WESLEYAN MISSIONARY SOCIETY.

Annual Meeting, April 30, at City Road Chapel, Benjamin Thorold, Esq. in the Chair. An encouraging Report of the Society's proceedings was read, from which we quote the concluding paragraph:—

Such is the general outline of the character, state and prospects of the different Missions connected with the Society. They occupy upwards of 100 principal stations in different parts of the world, on which usually a considerable number of other places are dependant, and receive more or less of the attention of the Missionaries, and of the subordinate labourers who act under their direction. Their general prosperity calls for the special acknowledgments of the friends of the Society, by whose liberality they have been supported, and in whose prayers they have been offered to God, the author of all good. The labourer abroad has not spent his strength for nought; nor have zeal and charity glowed in vain at home. Happily, the blessing of God, shed abundantly upon the labours of all the Missionary Societies without distinction, and upon the preaching of Christ by his servants of every name, has refuted all the predictions of failure, which formerly were resorted to, to chill their exertions. In unity of spirit and in the bond of peace, without contention and without rivalry, joying in each other's triumphs, and sympathising in each others difficulties, the "messengers of the Churches" have spread themselves over an immense space, and cultivate, in every variety of climate, the long-neglected minds of men in almost every state of society, and under every profession of false religion; and in every place God has caused them to triumph by Christ, and to manifest the savour of his adorable name—a savour, too, of life unto life, to Jew and Greek, Barbarian and Scythian, bond and free. Thus, in our day has it been even demonstrated, that the conversion of all nations to the obedience of faith, is not only possible, nor made more probable to the doubtful and hesitating, but even certain, provided the Church of Christ distrusts not the spiritual weapons of her welfare, and constantly recognizes his hand in this work, whose work in so exclusive a sense it is.

The total amount of subscriptions received during the past year is 45,380l. 17s. 2d., being an increase of several thousand pounds.

The Meeting was addressed by the Rev. Adam Clark, LL. D. Rev. Dr. Henderson, the Rev. Messrs. Ward, Thorpe of Bristol, Wood of Dublin, Robert Newton, W. Ellis, Bowers, Joseph Taylor, and other Gentlemen.

### LONDON UNIVERSITY.

The first stone of the London University was laid on Monday, April 30, by His Royal Highness the Duke of Sussex, in the presence of a very numerous assembly. The friends of the undertaking afterwards dined together at Freemason's Tavern, the Duke of Sussex in the Chair. On this occasion eloquent speeches were delivered by many noble and eminent personages, particularly the Marquis of Lansdown and Mr. Brougham. The following passage is taken from Mr. Brougham's address:—

"He should state the intentions of the council with respect to the great task which they had undertaken. One of their principal cares must be in the choice of teachers, and it was a unanimous resolution of the council—a resolution to which, as a body, and as individuals, they had strictly adhered, to select no teacher, except on the ground of merit. They were resolved to prefer the worthiest, even though he should happen to be the least known; and to select a candidate whose merits were greater, rather than the better recommended, but less meritorious, competitor. Instead of devoting only three or four months of the year to the education of youth, as other establishments did in this country, it was their intention that the lectures should be delivered during a space of nine months: and instead of each day's lecture consisting of an hour on each subject, and being given to the pupils after such a manner, that they might attend to it or not as they listed; in the new university, each lecture was first to last an hour for instruction, and then another hour, during which the professor was to examine the pupils, to see whether he had been understood by them. A third hour was proposed to be allotted three times a week, to such pupils as chose, from a greater zeal for knowledge to frequent the private levee of the professor where he could dispense rewards and titles of honour — where he could help their deficiencies — open up to them matters which the instruction in the class had failed to expose, and thus encourage persons not only to learn what was known, but to dash into untrodden paths and become discoverers in their turn.

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CHURCH MISSIONARY SOCIETY.

## Annual Meeting at Freemasons' Hall, May 1, Lord Gambier in the Chair.

The Rev. Edward Bickersteth read the report, which stated that ten new associations had been formed during the past year. The number of students in the institution at Islington was thirty-one. There were fifty-six missionary stations, and nine missions in various parts of the world. Thirty-four English clergymen and fourteen Lutherans were engaged in the work. About five-hundred native teachers were employed in the different missions. The number of schools was three-hundred and fourteen; and of scholars, children, youths and adults, fourteen thousand two hundred and eighty-four.

The Treasurer presented a statement of the accounts, and said, that it would appear from them, that the funds had increased about 550l.; indeed, the society had never retrograded from its commencement: the receipt was no less than 43,088l.

The Resolutions were moved and seconded by Lord Bexley, the Hon. and Rev. Gerard Noel, Sir R. H. Inglis, and the Rev. Messrs. Hoare, Raymond, Cunningham, Simeon, &c.

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BRITISH AND FOREIGN BIBLE SOCIETY.

## Annual Meeting at Freemasons' Hall, May 2.

"The report stated that there was a small diminution in the resources of the society, which was occasioned by the secession of its former friends in Scotland; yet as bible societies still exist in that country, it would scarcely be maintained that the funds appropriated by the Christian public to this object had in any degree fallen off. As a proof that the inte rest in the subject had not at all diminished — it added, that 74 new branch and auxiliary societies had been formed during the past year. The total distribution of copies of the scriptures during the year, was 294,000 — a larger number than that of any preceding year. The Merchant Seamen's Society alone had distributed 23,000 copies. The wants of the people of this country, and even of Scotland, were yet unsupplied. In Inverness it had been found that 12,000 families were without copies of the scriptures. In Ireland there had been a great demand for copies. Perhaps a million houses in that country were without the sacred volume. In 20 years, from the year 1802, the Bible society there had circulated a million copies: in the last year 90,000. It appeared from recent accounts that in one parish 260 Roman Catholics were reading the Holy Scriptures. On the whole the Committee saw no reason for any thing like despondency; but they felt that whilst called on to rejoice in the Lord, a joy chastened by humility best befitted the friends of every institution, the conductors of which were human."

The Treasurer stated the accounts, from which it appeared that the receipts of the year were 80,241*l.* and the expenditure 69,962*l.*

We regret that we cannot insert any extracts from the able speeches delivered on this occasion by Lord Bexley, the Bishops of Litchfield and Coventry, and Llandaff, the Right Hon. Charles Grant, the Hon. and Rev. Gerard Noel, T. F. Buxton, Esq. M. P. Rev. J. Burnett, &c.

LONDON HIBERNIAN SOCIETY.

Annual Meeting, at Freemasons' Hall, May 5. Lord Lorton in the Chair. We quote the following extracts from the Report:—

"The report stated, that the amount of the funds actually received during the past year had been 7606*l.* 1*s.* 7*d.* The expenditure, including the repayment of 600*l.* had amounted to 7719*l.* 13*s.* 11*d.* It thus appears that the expenditure had exceeded the receipts by the sum of 113*l.* 12*s.* 4*d.*, to which amount the society is now indebted to the treasurer. The sums actually contributed to the institution during the last year had exceeded those of the former to the amount of 1000*l.* 17*s.* 6*d.* This increase afforded a pledge that the society was advancing in public favour, and had encouraged the committee to proceed in their present course, without attempting yet farther to reduce the number of your schools.

The schools, returned on the last report, amounted to 1196, in which were enrolled 82083 scholars. It was then stated, that of those 1196 schools, 344 received assistance in various degrees, from the Kildare Place Society; and that the commissioners of Irish Education Inquiry having suggested that the Kildare Place Society should confine its distributions of the Parliamentary grant to schools, exclusively in connexion with itself 117 schools, under the superintendence of the Munster branch of this institution, and which were only indebted to it for books and inspection, and 81 additional schools in different parts of Ireland, had been withdrawn from the society. When this reduction of 198 schools, as mentioned in the former report, was taken into account, the present assembly would not be surprised at the information, that during the last year the schools had only amounted to 977, and the scholars to 63,122, being a reduction from the last return, of 219 schools, and 18,961 scholars.

Deeply as the committee regret this diminution in the numbers connected with the institution, they had still the consolation of knowing that the majority of these schools and scholars have retained their system of scriptural education.

The number of day schools had this year amounted to 511, in which 45,639 children had been enrolled. Of these, 21,021 were protestants.

The adult schools had, this year, been largely increased. In the former year, the society had 40 adult schools, containing 2,024 scholars. In the present year, the number has been increased to 215 schools, in which 8,907 scholars have received instruction.

The number of persons employed as general and cursory inspectors, or as village and sunday scripture readers, has been reduced during the last year to 49. Your committee cannot but regret this reduction, having received continual testimonies through the year of beneficial effects produced by these persons on the schools in general, and more especially on the ignorant and neglected part of the adult population.

This was a highly interesting Meeting. The speeches were fine specimens of glowing eloquence and manly zeal. Among the speakers were Lord Carbery, the Earl of Winchelsea, the Earl of Roden, the Hon. and Rev. Gerard Noel, Revs. J. W. Cunningham, Hugh M'Neile, J. Burnett, Carlile, &c.

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BRITISH AND FOREIGN SCHOOL SOCIETY.

Annual Meeting at Freemasons' Hall, May 7, William Allen, Esq. Treasurer, in the Chair. The Report stated that nearly 25,000 children have received education in the Central School; that the progress of the children, as ascertained at the Annual Examination in April last, was highly satisfactory; that it had been deemed expedient to require a weekly payment, at the rate of 2d. for each child, or 4d. for three children of the same family; that the contributions from Auxiliary Societies during the year had exceeded those of former years; that many new Schools had been formed on the British system; that in Ireland there are now *six thousand Schools in which the Scriptures are read;* that in Denmark two thousand Schools have adopted the system; that in Sweden and the Netherlands it is prospering under Royal patronage; that in Russia, Germany, France, Italy, Greece and Malta, encouraging progress is made; that a master has been sent out to Guatimala, at the expence of the Society; and that pleasing accounts have been received from the Cape of Good Hope, Madagascar, the East Indies, Canada, the United States, and South America.

In moving the adoption of the Report, T. Spring Rice, Esq. M. P. said—

"There were a few observations arising out of the report, upon the experiment they

had made, and the result of it; with which he was anxious to trouble the meeting. He particularly alluded to the introduction of the pay system into their central school; upon that point he was quite convinced that while it was the undoubted duty of the higher orders to extend the principle of education in every way to the lower, it was also their duty in wisdom not to extend it gratuitously to those who had the opportunity, or the means of acquiring it for themselves. It was their duty, undoubtedly, to diffuse education, and to instil moral principles into the minds of the poor, but it was equally their province to uphold a spirit of independence among that class. To make, in fact, their system of education not a badge of pauperism, but an improvement obtained by their own money. He hoped the pay system would soon be generally extended to their schools throughout the kingdom, and would put it to them, whether there could be a greater impulse or stimulus in the human mind, than that which prompted the care and cultivation of their offspring. In enabling those who were not prosperous in the world to effect such a purpose, charity ought only to supply that which the means and exertions of the individual were incapable of doing; the moment it passed beyond that mark, it was calculated to deaden exertion, and to produce not a good, but a permanent evil. On former occasions he had gone into some length touching the foreign relations of the Society and the progress which it had made abroad; at present he would forbear any allusions to that quarter, for he knew they would be handled by abler and more competent persons. He could not, however, help illustrating the view which he had always taken on this subject by a reference to one particular country—he meant Greece. If they wish to bring to a test the advantages of education, they had only to compare the past with the present times. There was a time when, according to the notions of some men, ignorance and virtue went hand in hand, and teachers of letters were regarded as the forerunners of vice; that delusion had, however, disappeared, and no man now in England, nor even on the whole surface of Europe, was called upon to argue the benefit of the general principle of education. Its utility was universally admitted; education led to morality, and what was its next best advantage—that the education should be based upon religious feeling. By the adoption of that principle they implanted the very best feelings in the heart of man—his attachment to his country, his independence of character, his indignation at baseness, his resolution to detect and resist oppression and tyranny. Now, had education been centuries ago introduced into that country, and philosophers, or patriots, or poets and orators, in what condition would not Greece find herself now! No battle would remain for her to fight, torrents of her best blood would not have been shed, because, had education enlightened her mind, it would have been as vain for barbarians to have usurped Grecian sway, as it would have been for them in such a case to attempt to stop the progress of knowledge; an impossibility as great as to command the light of day to arise at midnight, or bid the sun be dim in the meridian of his glory. He then pronounced a warm tribute of praise upon the selection from the Scriptures which was read in their schools, and had to inform them that a similar selection had been made in a quarter in which he rejoiced to find a co-operation for the great purposes of education. He could, he repeated, inform them, that a selection equally exemplary, inculcating character, duty, and obligation upon the authority of Holy Writ, and in no other words but those of Scripture, not a syllable being added thereunto, had been prepared and transmitted to the Irish Commissioners of Education, calculated to do infinite good in promoting the system which they were charged to superintend; and would the meeting allow him to tell them what he was sure could not fail to diffuse universal satisfaction, that this was done by the unanimous assent of the Roman Catholic prelates of Ireland, as their act and deed, and as a proof of their anxious desire to promote education upon the basis of scriptural knowledge, and to circulate the Word of God in every school throughout their jurisdiction."

The other speakers were Sir George Rose, Count Mandelsloh, the Wirtemburg Ambassador, George Phillips, Esq. M. P., Charles Barclay, Esq. M. P., Dr. Vanoven, Rev. Rowland Hill, G. Clayton, Dr. Philip, J. Burnett, Dr. Andrews, W. Williams, W. Way, and Professor Schroeder, from Upsal.

The resources of this excellent Institution are very inadequate to its labours and opportunities for usefulness. Donations and Subscriptions will be thankfully received by William Allen, Esq. *Treasurer*, Plough Court, Lombard Street; Rev. J. M. Cramp, *Secretary*, Paternoster Row; and Mr. J. Pickton, at the Central School, Borough Road.

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LONDON MISSIONARY SOCIETY.

The Annual Sermons on behalf of this Society were preached by the Rev.

H. F. Burder, A. M. at Surrey Chapel, from Rev. xxii. 17.; the Rev. J. Parsons of York, at the Tabernacle, from Haggai i. 4.; the Rev. Dr. Gordon of Edinburgh, at Tottenham Court Road Chapel, from Matt. xxviii. 19, 20.; and the Rev. R. W. Sibthorp, B. D. at St. Clement Danes Church, from Isa. liii. 3.

The Annual Meeting was held at Great Queen Street Chapel, May 10, Alers Hankey, Esq. Treasurer, in the Chair. A long and interesting Report of the operations of the Society was read. We can only give the following extracts:—

"On a retrospect of the past twelve months, the directors see abundant cause for thankfulness to the Great Author of all success, for the continued marks of his favour towards the society. From the several stations, with very few exceptions, the intelligence has been of a cheering and encouraging character. At home, notwithstanding the pressure of the times, the income has sustained but a comparatively small reduction. The spirit of missionary zeal, both at home and abroad, is evidently on the increase; and although, in each of these spheres of activity, some circumstances have transpired to give exercise to our faith, nothing has transpired, either to shake our confidence in the stability of the society, or to diminish our hopes as to its progressive efficiency and success.

The number of missionaries, assistants, native teachers, readers, schoolmasters, &c. in the employ of the society, in the various parts of the world, exceeds 400.

"The ordinary income of the society, for the year ending the 31st of March, is 33,887l. 5s. 3d. The amount of disbursements for the same period, (including the sum of 3,465l. 2s. 1d., for acceptances for the service of that year,) is 43,957l. 9s. 1d. exceeding that of the ordinary income, by 10,070l. 3s. 10d.

"The sums received, during the same period, for special objects, not applicable to the general purposes of the society, amount to 1,443l. 15s. 3d.

"That the reduction in the amount of the ordinary contributions for the past year, when compared with the amount of those for the year preceding, has not been greater, the directors consider as a just cause for thankfulness and congratulation; for although the late violent and unprecedented shock in the commercial world took place in the course of 1825-6, its effects on the community at large have been most extensively felt since that period.

"The most important consideration, however, in reference to the funds of the society, relates to the great increase in its expenditure. The increase for the year ending 31st March, 1826, compared with that of the preceding year, was 5,128l. 15s. 3d.; the increase of the expenditure for the past year compared with that of 1825-6, is 5,097l. 4s. 3d., making a total increase in the society's expenditure on the past two years of no less a sum than 10,225l. 19s. 6d.

The Resolutions were moved and seconded by the Rev. J. Fletcher, A. Tidman, R. Hill, J. Parsons, J. Edmonds, J. Burnett, W. Ellis, D. Marshman, &c.

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PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

Annual Meeting, May 12, at the City of London Tavern, Lord Viscount Milton, M. P. in the Chair. The Report was read by J. Wilks, Esq. one of the Secretaries, and contained numerous details of the successful interference of the Society in cases of oppression and outrage, suffered for the sake of religion. The following Resolutions were then unanimously passed:—

"1. That this Meeting deem it their duty to renew the avowal of the principles they have often promulgated, and to which they adhere; that it is the unalienable right of every man to worship God as his judgment and his heart direct; that neither legislatures nor societies are entitled to restrict that right; that its infringement, if attempted, may convert unworthy men into hypocrites, and good men into martyrs, but can never produce a beneficent result; and that such infriugement is attempted, and persecution introduced, whenever peculiar honours, wealth, and rewards, are distributed by a State to the upholders of certain doctrines and forms, while exclusion and inconvenience inflict practical punishment on those, who to those doctrines and forms conscientiously refuse to adhere.

"2. That this Meeting regret that in England, at the present period, so many cases connected with the undoubted rights of Protestant Dissenters, even under a mere system of toleration, still annually require the attention of this society; and that riots and disturbances of worship, assessments to the poor's rate, claims of turnpike tolls, refusals of marriage and interment, illegal pecuniary demands, and many acts of intolerance and oppression, shall yet demonstrate the utility of the institution, and require its continued support.

3. That this meeting learn with sorrow that the lamented indisposition of the Earl of Liverpool, and various political events, during the present sesssion of parliament, have prevented those strenuous efforts for the relief of the numerous and respectable members of the Baptist denomination from various special evils to which they are exposed, and for the establishment of a new system of registration of births, which the imperfection and injustice of the existing laws clearly require: and, that the committee be instructed to take the earliest fit opportunity to obtain for these matters that attention, from the legislature and government, which they truly deserve.

4. That, interested in the general welfare of the world, they partake the sorrow felt by those who perceive still in Spain, and even in some Protestant cantons of Switzerland an intolerant and persecuting spirit: but are cheered by the successful resistance made in France to attempts at its revival in that country, and rejoice that in the vast continent of America, the principles of religious liberty appear to be understood and upheld, and hope that their universal influence throughout the earth will, ere long and every where promote the piety and purity, the honour and happiness of man.

5. "That the conduct of the committee in the attention they have invited to a general application for relief from the Corporation and Test acts and the Resolutions circulated by them, are highly approved by this meeting. That they gladly offer their thanks to the body of deputies, and to the very estimable ministers of the three denominations, and to all other societies who have been prompt and cheerful coadjutors to the committee, and assisted the cause by their labours and advice. And also present grateful acknowledgements to Lord John Russell, M. P. and those other noble and eminent personages who have expressed their approval of the attempt, and their assurance of support; and that while this meeting are unwilling to differ from any members of His Majesty's Government, or to urge forward an attempt which they will oppose, yet they cannot consent therefore to waive an application they had resolved, which has been too long delayed, which many pious and dignified members of the Established Church greatly approve, which merits and needs discussion and inquiry, which is demanded by the duties due to our ancestors and to posterity, and which onlyasks explanation, unity, and perseverance, to ensure, if not an immediate triumph, yet final success: and this meeting must consequently and universally recommend energetic co-operation and unabating zeal.

6. "That with undiminished pleasure they present to the committee during the past year their annual tribute of praise, and hope that an increased number of congregations will supply the small annual contribution which alone is required: and that the committee for the ensuing year consist of the treasurer, to be chosen by the committee, of the secretaries, and of the following twenty-four gentlemen, being ministers and laymen in equal proportions.

Rev. Joseph Fletcher, Rev. W. B. Collyer, D.D. Rev. George Collison, Rev. F. A. Cox, LL. D. Rev. Thomas Russell, A. M. Rev. Alexander Fletcher, A. M. Rev. Rowland Hill, A. M. Rev. Thomas Jackson, Rev. W. F. Platt, Rev. J. Lewis, Rev. John Styles, D.D. Rev. Matthew Wilks. David Allan, Esq. William Bateman, Esq. J. B. Brown, Esq. LL. D. James Esdaile, Esq. Thomas Hayter, Esq. Thomas Wilson, Esq. J. Pritt, Esq. William Townsend, Esq. Matthew Wood, Esq. M. P. Thomas Wontner, Esq. Thomas Walker, Esq. James Young, Esq.

7. "That the memory of Robert Steven, Esq. the late valuable and departed Treasurer will be long and truly revered: and that by his indefatigable and beneficent labours for the improvement of Ireland, for the circulation of the scriptures, for the diffusion of the Gospel by the Missionary Society, throughout the world, and for the protection of religious freedom, he has deserved and obtained just distinction and an honourable fame!

8. "That to their useful and disinterested honorary secretaries Thomas Pellatt and John Wilks, Esqrs. they would also respectfully and affectionately reiterate their thanks, and entreat them to continue services for which the wide-spread and important benefits they confer constitute an inadequate, though to them the most grateful, reward.

MILTON, Chairman.

9. "That the Meeting delight to express to their noble and illustrious chairman, Viscount Milton, M.P. for the county of York, their gratitude and respect. That regarding in him an illustrious descendent from a now venerable, but ever illustrious, Sire, they gladly perceive eminent rank connected with popular representation, and the love of the people animating a noble heart: and that he be assured that his uniform exertions in favour of constitutional freedom, liberal principles in trade and public improvement, have won for him that general attachment and esteem which by his attendance at this meeting will, among a large body of his constituents and countrymen, be confirmed and increased.

Mr. Easthope, M.P. and the Rev. T. Jackson, — Scales, T. Smith of Rotherham, T. Hunt of Chelmsford, and Dr. Newman, addressed the Meeting;

and Mr. Wilks and Lord Milton returned thanks.

Mr. Wilks began by stating that he had resolved not to speak on the present occasion; but the torrent of their kindness had swept away every previous purpose, and he should consider himself heartless and ungrateful, indeed, if he met their attention with silence or neglect. "But," said the learned gentleman, "If I were silent, silence would be no proof of indifference to this great cause. Indifferent! Never; taught to love liberty in my boyish days, the mighty masters of antiquity to whom my reverend friend eloquently referred, fanned, in my youthful bosom, the spark into a flame. As I rose to manhood, the noble eloquence, the matchless verse, the patriot ardour, the death-defying zeal of our own orators, and bards, and statesmen — our Miltons, our Hampdens, and our Russells— our Protestant and non-conformist martyrs in the cause of knowledge and of truth, gave to the sacred flame new purity and fervour: and an inspiring devoted love to freedom can end only with my life. Of all the wrongs which power, ignorance, and bigotry inflict, none equally waken my indignation and my pity with those which interfere with the rights of conscience — those which this Society is established to prevent. Some of the complaints which the Committee have have this year received, would kindle fire in the frigidity of age, and extract tears from iron hearts. Indifferent! What! Could I be indifferent, when from the rural hamlet I catch the moans of suffering poverty — when I find the poor laws converted to an engine of oppression — when I receive accounts from the Isle of Mersea of a poor blind man, nearly eighty years of age, threatened to be *chained* up in the workhouse, because he preferred the meeting-house to the church; when I learn from Buckfastleigh, in Devonshire, the withholding of relief from a sick widower with six small children, because he prefers to worship his God in the Dissenters' chapel; and am apprised from Staplehurst, in Kent, that the usual pay has been refused to a virtuous widow and her three orphan babes, because she had found her way to meeting, and would there, rather than at church, breathe out her humble prayer! What! can I be indifferent, when the lay rectors, lords of manors, magistrates, and overseers, are all arrayed against sufferers who are conscientious, though obscure: as though poverty, and age, and sickness, and widowhood, were not ills enough; as though religion might not shed her consolation in their rugged path; as though independence of heart must be withered and destroyed; as though no flower might blossom in the desert; no heavenly hope shine amid the poor cottager's gloom; as though the last best staff of hope should be wrung from their trembling grasp; as though new bitterness must be mingled with the very dregs of woe? It is to this Society and heaven, that these pious victims to principle and conscience, turn their imploring eye, and never can they look in vain, or be thought on with an indifferent heart. Indifferent! Oh, no! How can I be indifferent, while the vexations of the poor laws continue to harass our country congregations, and extort payments which charity and reason disapprove; and which churchmen, enlightened as Lords Liverpool and Bexley, and Mr. Whitbread, though thwarted by episcopal influence and bigots then in power, though without success, endeavoured and united to prevent? Can I be indifferent, when from Alresford, in Hants, I learn that parish officers have dismantled the chapel — to recover eight shillings have seized all the candlestics and furniture to a value exceeding ten pounds, and marched in triumphal procession with the illegal spoil. No! Never can I be silent till all congregations in every place devoted to religious worship, be exempted from the poor's rates, whose increase their instructions lessen, and whose amount their charities decrease. Indifferent! never, till the Test and Corporation Acts shall be repealed. Of their origin, their intolerance, their persecuting principles, and their offensive operations, much has been well said, and more is needless. Their introduction should, however, blazon in characters of fire a lesson to mankind. If, at the times of their enactment, the Dissenters had preferred principle to prejudices, nor meanly helped to forge chains for themselves, that others might be chained, the clanking of these chains would never have been heard, and we should not now be required to struggle, that the fetters may be broke. Let men ever proclaim and adhere to truth and principle, and confidently leave their destinies and fortune to justice and to Heaven. But the fetters must now be broken, or at least we will prove that we are not heedless of their infamy, nor desire to hug our chains. The meeting have already evidenced their opinion, that no circumstances which have occurred recently, and since the application for relief had been announced, should induce a postponement of the attempt. In that opinion I concur. Indeed, my purpose would be confirmed by the very threat of opposition, by which some may be dismayed. Instant triumph never was expected. *Try* and *persevere* has ever been the motto of the promoters of truth and freedom, and of the great benefactors of mankind. Could I then forego or postpone my purpose, though Tories

clamour, or a minister may frown! Taught by the masters of ancient song, whom my Rev. friend (Mr. Smith) has eulogized, I would exclaim—

> Justum et tenacem *propositi* virum,
> Non vultus instantis tyranni,
> Mente quatit solida.

Or, as one of our bards has versified the sentiment,

> The man resolved, and steady to his trust,
> Inflexible to ill, and resolutely just;
> The tyrant's fierceness he beguiles,
> And the stern brow, and the harsh voice defies;
> And with superior greatness smiles.

To me the declaration made by an eminent and highly-talented statesman, that he would oppose our application for redress, appears as premature, as the reason assigned for the opposition was unsound. Usual courtesy should have induced him to suspend his decision until the numbers and importance of the petitions were ascertained, until the facts had been stated, and the advocates been heard. The wishes of two millions of industrious, manly, loyal, useful, religious, and enlightened citizens, were entitled to that attention and respect: and were he a Protestant dissenter himself, he would be the last of men to treat as merely "theoretic," the claims, which regard to honour and religious principle, and no mercenary motives, impel them to assert. His spirit would spurn contempt, would feel that degradation is an injury, and would choose a wreath of parsley offered with respect, rather than sell his independence for a crown of gold. But though all parties of ins and outs oppose, we have pushed our bark into the sea, and though waves, and tides, and storms beat us off, season after season, the crew are principled and firm — they are true tars of England — with them we will try and persevere; and at last the waves and tides and storms shall be surmounted, and the shore attained. Indifferent! Never, till the cause of religious freedom triumph, not only in England, but throughout the world."

Lord Milton assured the meeting that a more ardent friend to their cause did not exist; and although he must repeat his sorrow at the unfortunate declaration made by Mr. Canning, from which he could not hold out to them a hope of immediate redress, yet, among the persons who were now entrusted with the administration of the affairs of the country, there was so much liberality and talent, that he felt convinced it was impossible for the Statute Book to be much longer disgraced by the continuance of any religious tests, which not only were derogatory to the character of a free people but tended to impede that growth of charity and religion which every Briton and Christian must desire.

By the request of the committee we state that donations are needed, and may be transmitted by post to the Treasurer; or to either of the secretaries, Thomas Pellatt, Esq. and John Wilks. Esq., Finsbury-square; to the latter of whom applications should be addressed. From each congregation in England, the annual contribution expected, is two pounds; and from each in Wales, one pound. The subscriptions became due at Lady-day last. Country ministers or their friends, will always be received with pleasure by the committee, at their meetings at Batson's Coffee-house, at half-past six in the evening, on the last Monday in every month.

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### THE BRITISH SOCIETY FOR PROMOTING THE DIFFUSION OF THE RELIGIOUS PRINCIPLES OF THE REFORMATION.

A HIGHLY interesting meeting was held at Freemason's Hall, on Monday, May 21, for the formation of a Society under the above designation. The design and objects of this new institution are clearly explained in the prospectus, which was issued a few days before the meeting. We have pleasure in placing this document before our readers.

"The general anxiety to support the efforts which are making in behalf of the religious improvement of Ireland, will justify, it is conceived, the present appeal to the Christian liberality of the British public.

The causes which, under the divine blessing, have mainly contributed to the important revolution of religious sentiment which has so auspiciously commenced in that country, are the system of scriptural education, the distribution of bibles, testaments, and religious tracts, and the employment (under judicious superintendence) of itinerant readers of the Scriptures in the English and Irish langaages, stimulated by public discussion, and sustained by a spirit of Christian zeal among the respectable classes of Protestant Society, particularly the parochial clergy and ministers of other protestant denominations.

While, however, it is acknowledged that the existing institutions are respectively entitled to an increase of public confidence and support, it is necessary to state that

they are prevented, by the character of their principles and regulations, from applying any part of their funds in behalf of measures which impugn the principles of the Roman Catholic faith. It is necessary, therefore, in addition to the funds which are contributed to the support of the present societies, to provide for the employment of means which involve controversial discussion, both in public and private. Such a system of exertion has been rendered necessary by the general demand for that species of religious instruction which, under the present circumstances, can best be conveyed in a controversial form; and as there exists thoughout the empire a strong disposition to meet and to satisfy this demand, it is the object of the proposed institution to embody the feeling, and to give it such a direction as shall not interfere with the operations of existing institutions. At the same time, however, that the society expresses its uncompromising determination to support such a controversy as may be necessary to vindicate and exhibit, in a practical light, the great essential doctrines of Christianity, it as distinctly avows that no principles or feelings whatever of a political character, will be permitted to mingle either with its objects or its proceedings.

The following are the objects contemplated by the proposed Society:—

1. To enable clergymen and gentlemen engaged in promoting the reformation in Ireland, to avail themselves of the means afforded by existing institutions to such an extent as may be necessary to meet the local demand for the books and instruction which they dispense.

2. To defray the expense of publications, and generally to assist individuals and associations in the diffusion of authentic information suited to the wants of their respective parishes and districts.

3. To adopt such modes of instruction as are best adapted to the condition of the lower orders of Roman Catholics in other parts of the empire.

In the view of the plan which is here presented, it will be seen that there is no intention of providing in any manner for the temporal support of converts to the Protestant faith. It is the design of the society to promote the religious principles of the reformation by such means only as are characteristic of the high and heavenly object; and as there will be a systematic exclusion of political influence from its councils, so, on the other hand, there will be a careful avoidance of every thing calculated to act as a secular inducement to proselytism in its practice."

Freemason's Hall was crowded at an early hour; and the greatest interest was excited by the proceedings of the day. Viscount Mandeville was called to the chair, and was supported by the Earls of Roden and Winchelsea; the bishops of Salisbury, and Litchfield and Coventry; Lords Farnham, Carbery, and Barham; Hon. and Rev. Gerard Noel, Hon. and Rev. Baptist Noel, Sir Thomas Baring, Bart. Hon. J. J. Strutt, Hon. Greville Ryder, &c. &c. Most of the above noble and distinguished individuals addressed the meeting; as did also the Rev. Dr. Thorpe, and the Rev. Messrs. J. W. Cunningham, Burnett, Stewart, and Fletcher, and Captain Gordon, R. N. The fine protestant feeling manifest in all the speeches delivered on this occasion must have highly gratified those who value the principles of the reformation. We trust that a society formed so auspiciously will prove extensively beneficial, both to Roman catholics and protestants. An extract from Lord Farnham's speech will interest our readers, as it contains his lordship's testimony respecting the recent conversions from popery in Ireland.

"The breaking out of the spirit of conversion now so prevalent, he who had more experience than most others, knew to be genuine. In some few instances the converts might have relapsed, but the vast majority had firmly adhered to the religion they had embraced. In three parishes in his immediate neighbourhood last Easter Sunday, no less than 130 converts sat down to the Lord's Supper. He had himself closely watched their conduct, and the conduct of their families; and he could bear witness to the exemplary order and decorum with which they were conducted. He could vouch for two or three individual instances which had come within his own knowledge. One of the first instances was a small farmer, a tenant of his, whose son was sent to the school established in that parish, and who was accustomed to read the Scriptures to his parents in the evenings. This got to the priest's ears, who immediately forbad both the reading of the Bible, and sending the child to school. To the latter the father could not consent; he said, he was ignorant himself, and he could not bear to bring up his child in ignorance too. Shortly after this he fell ill, and the priest was sent for; but he refused to come, unless the conditions he had formerly imposed were acceded to. This poor man, though then sup-

posed to be on the brink of eternity, absolutely refused. He, however, recovered, and the conduct of the priest made so deep an impression on his mind, that he determined to hear the Protestant clergyman, and he soon after read his recantation. This so much offended his wife, that she used every sort of stratagem to bring him back to popery; but all was unsuccessful, and the poor man testified so much patience under his persecution, that it had such an effect upon his wife, that she too went to church, and she too, recanted the errors of popery; and from his (Lord Farnham's) own knowledge, he could safely assert that, since the conversion, a more pious and exemplary family did not exist. He could multiply these instances, but would content himself with relating one or two more. A young female went into service in a Protestant family, where she heard the Scriptures read daily. She was soon convinced of the errors of popery, and gave in her recantation. Her relations were so overpowered, that they forced her to leave her situation, and when they got her home, they used every means, both of persuasion and threats, to induce her to return to Catholicism, but all in vain. At length they actually forced her to go to mass, and pulling her down upon her knees, the priest read something over her, which she supposed was the confession of her error, and her return to the Holy Catholic church! This happened on one of the festivals of Candlemas-day. The priest then took about an inch of candle off the altar, told her to sew it up in some of her garments, and she would from its influence be able to resist all the temptations of heretics. The poor girl shortly made her escape, and travelled twenty miles in order to claim his (Lord Farnham's) protection. He procured her a situation in one of his tenant's parishes, and her moral character and general conduct had, ever since, been most exemplary. What he had mentioned might be sufficient to prove that the conversions were voluntary and unbought. Another striking instance might be related, of a man who read the Scriptures on his sick-bed; and, so thoroughly was he convinced of the errors of his faith, that he not only recanted himself, but induced his wife and all his family to follow his example; and, continued his lordship, I can say with pleasure, that there is not a more exemplary man to be found in his station in life in that part of the country. It had been stated in the newspapers, as well as in other public channels, that these conversions were the effect of bribery and secular emolument. This, however, he most positively denied. Out of seven or eight hundred who had read their recantations in the county of Cavan, where he resided, in no single instance was any secular advantage promised or expected; and out of that number, he spoke advisedly, not thirty had relapsed to the Catholic faith. In meeting for such a purpose as this, they would, no doubt, be exposed to many calumnies; but the noble lord trusted all would, like him, treat them with utter contempt, and throw around them the broad shield of character to ward off the aspersions. They might be told that their object was chimerical, but he was convinced to the contrary. The work was going on; and when furnished with additional means, he had no doubt that it would go on prosperously."

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BAPTIST HOME MISSIONARY SOCIETY.

THE anniversary of this society will be held (D.V.) at the City of London Tavern, on Tuesday evening, June 19. Chair to be taken at six o'clock precisely, by JOSEPH HANSON, ESQ. treasurer.

IN the anticipation of another annual meeting, the committee of this society are anxious to acknowledge, with devout gratitude to Almighty God, the desirable aid by which they have been enabled to continue and extend their operations during the last year. They trust it is not presumptuous in them to regard it as a proof of His approbation, whose cause they are endeavouring to promote, that during a season of unexampled disaster and difficulty, their resources have increased. At the same time, as those supplies are not of a permanent kind, and part of them were raised to meet the deficiency of a former year, they would earnestly intreat their friends not to relax their zeal, or abate their liberality.

The society has now TWENTY-FIVE *Missionaries,* who are chiefly dependent upon its funds for support; besides nearly double that number of village preachers, who receive occasional assistance. They are all occupying important spheres of labour, and frequently *new and very urgent necessities arise out of their prosperity.*

Although upwards of *twenty* churches have been formed chiefly of the fruits of missionary labours, during the last *seven* years, scarcely one pastor could remain with the little flock of his own gathering, without the fostering aid of the parent society. Five thousand children receive religious instruction in our Sunday schools; yet without the vigilant superintendence of our missionaries, the guides of these youth would soon be weary in well-

doing. And village congregations, who begin to feel their want of religious instruction, are continually beseeching us to send more missionaries. Under these circumstances, may we not hope that the interest already excited on behalf of our fellow-countrymen will be powerfully and practically expressed by a numerous attendance and liberal contribution at the annual meeting; by persevering exertions of auxiliary societies throughout the year; and by the fervent prayers of all, that *the word of the Lord may have free course and be glorified.*

*Contributions received since the publication of the last Quarterly Register.*

| | £. | s. | d. |
|---|---|---|---|
| Collected at Bristol by the Rev. O. Clarke, of Taunton ..... | 53 | 8 | 8 |
| Ditto by the Bristol Female Auxiliary Baptist Missionary Society (exclusive of 20*l.* paid on account before) ..... | 16 | 5 | 10 |
| Ditto by Rev. J. Edwards, secretary, at Norwich, Fakenham, and Swaffham ..... | 108 | 3 | 6 |
| Robert Stagg, Esq. of Middleton Teesdale, per Rev. D. Douglas, of Hamsterley ..... | 2 | 2 | 0 |
| Youths' Auxiliary Society, at York-Street, Manchester, per Rev. J. Dyer, for the use of schools ..... | 5 | 0 | 0 |
| Mr. W. Richards, per ditto.... | 0 | 10 | 0 |
| Mr. W. Harris, per S. Salter, Esq. | 1 | 0 | 0 |
| Mr. Baylis, Ponder's End, per ditto (subscription) ..... | 2 | 2 | 0 |
| Mr. John Deakin, of Birmingham, per Rev. T. Morgan (sub.) .. | 2 | 2 | 0 |
| Walworth Aux. Society, on account, per Mr. Rogers, trea. .. | 10 | 0 | 0 |

N. B. The following sums were duly received at Fen-Court, and paid into the hands of the treasurer the same month; owing to an oversight they were not reported at the proper time, but are hereby gratefully acknowledged:

| | | | |
|---|---|---|---|
| A Kentish Friend..... | 2 | 0 | 0 |
| Mr. Rogers, per Mr. Harrison, of Bromsgrove (donation) .. | 1 | 10 | 0 |

## ANNUAL MEETINGS IN JUNE.

*The following is, we believe, a correct list of the Meetings that will be held in London this Month.*

*Tuesday*, 19*th*. *Morning*, 8 o'Clock. Annual Breakfast of the Ministers educated, and in course of education at the Stepney Academical Institution, at the Ship, Leadenhall Street.

*Morning*, 11. Open Meeting of the Committee at the Baptist Missionary Society, at the Meeting-house, Devonshire Square, Bishopsgate Street.

*Afternoon*, 2. The Society of Ministers educated, and in course of education at the Baptist Academy, Bristol, will dine together at the Bull Inn, Bishopsgate Street. Other Ministers are admitted on the introduction of a member.

*Evening*, 6. Annual Meeting of the Baptist Home Missionary Society, at the City of London Tavern, Bishopsgate Street.

*Wednesday*, 20*th*. *Morning*, 7. Union Meeting of Ministers and Messengers of the Churches at Dr. Rippon's Meeting-house, Carter Lane, Tooley Street. [We have received no notice of this Meeting, but suppose it will be held as usual.]

*Morning*, 11. Annual Sermon for the Baptist Missionary Society, at Great Queen Street Chapel, Lincoln's Inn Fields, by the Rev. ROBERT HALL, A. M. of Bristol.

*Evening*, 6. Annual Sermon for the Baptist Missionary Society, at Surrey Chapel, Blackfriar's Road, by the Rev. JOSEPH FLETCHER, A. M. of Stepney.

*Thursday*, 21*st*. *Morning*, 9. Prayer Meeting for the Mission, at Eagle Street Meeting-house. Some Minister from the country is expected to deliver an address.

*Morning*, 11. Annual Meeting of the Baptist Missionary Society, at Great Queen Street Chapel, Lincoln's Inn Fields.

*Evening*, 6½. Annual Sermon for the Stepney Academical Institution.

*Friday*, 22*nd*. *Morning*, 6. Annual Meeting of the Baptist Irish Society, at the City of London Tavern, Bishopsgate Street, Captain GORDON, R. N. in the Chair. Breakfast will be ready at 6, and the Chair will be taken at 7, when the doors will be opened to the public generally.

*Sunday*, 24*th*. The Rev. ROBERT HALL, A. M. will preach two Sermons in behalf of the Bristol Academy: in the Morning at Dr. Cox's Chapel, Hackney; in the Evening at Mr. Steane's Chapel, Camberwell.

# MONTHLY REGISTER.

If we may credit the accounts given in the newspapers, Spain and Portugal continue to be dreadfully agitated by the struggles between contending parties. The partisans of superstition and despotism on the one hand, and the friends of freedom on the other, pursue their respective objects with unremitting diligence and unwearied ardour. It cannot be supposed that the contest will long be bloodless. As yet, intrigue, treachery, secret influence, and such other methods as are well understood by the vassals of the triple crown, have been chiefly employed: but it may be expected that the final decision of the controversy will take place at the cannon's mouth, We shudder at the thought of war, especially civil war—and a war of religion is still worse. Nevertheless, as *Englishmen*, we cannot but wish success to the cause of liberty; and as *Christians*, we must deprecate the continuance of a superstition which debases the intellect, and corrupts the moral sense of man, and cripples every country where it holds sway. Let Spain and Portugal—let Ireland bear witness.

The King of Saxony died May 5, aged 76.

No important intelligence has arrived from any of the northern states of Europe during the last month.

France, it should seem, is far from being in a tranquil and contented state. On Sunday, April 29, the king reviewed the national guards. As he passed along the lines, cries of "Down with the minister!" (Villele), "Down with the Jesuits!" were heard. Similar indications of popular feeling were manifested after the review was over. The consequence of which was, that the national guard was disbanded on the next day. This was a very prompt and decisive measure, and it appears to have succeeded. But the elements of disorder are secretly working in France. Popery, especially in the more naked form of jesuitism, produces infidelity; and where infidelity extensively prevails, society cannot long hold together.

The war between Buenos Ayres, and the Brazils still continues. Two actions were fought in February, one by sea and one by land, in both of which the Buenos Ayreans were victorious.

### DOMESTIC.

The new administration is now completely formed. Very warm debates have been the result, in both houses of parliament.

Lord John Russell intends moving the repeal of the Test and Corporation Acts on the 7th instant. Numerous petitions have been already presented. Mr. Canning, however, has declared that he will oppose the motion — a declaration as indiscreet and ungenerous, in our humble opinion, as it was uncalled for. But we trust that our friends will not be dismayed. Let the dissenters be true to themselves, and their principles, and they must ultimately succeed.

Mr. Peel has obtained leave to bring in another bill, still further improving the administration of the criminal law.

### NOTICES.

The Southern Association, will hold their next meeting at Lockerly, on Tuesday, and Wednesday, in the Whitsun week. Brethren Draper and Davis to preach.

Association for the part of the Western District. The next meeting of the Baptist Association, for this district will be held at Exeter, on Wednesday and Thursday, the 6th and 7th of June 1827. The appointed preachers are the brethren Singleton of Tiverston, Wayland of Lyme, and Toms of Chard.

The Rev. Geo. Capes, late of Loughborough, has accepted an invitation to undertake the pastoral charge of the church at Farringdon.

# IRISH CHRONICLE,

## JUNE 1827.

THE exertions which are now making are very great, by the various Societies formed in England, in order to convey all the blessings of the Reformation to the sister kingdom. The importance of employing well instructed Irishmen to read the Irish scriptures, which was first *adopted*, let it be recollected, *by the Baptist Irish Society*, is now generally felt, and bids fair to be acted upon to a much larger extent than has yet been attempted. There is no species of agency so well adapted to the condition of the Roman Catholic population: as the readers and expounders of the Scriptures in the Irish language can obtain access and secure a hearing, where ministers of the gospel would find it impossible to do so. Then the *unexpensiveness* of such labourers. To Mr. William Moore, on account of his age and the eminency of his talents for such employment, the Society has paid forty pounds per annum. To those others who devote their whole time to itinerant reading of the scriptures, they pay thirty pounds. And to others, in general their schoolmasters, who read the scriptures only on the Lord's day, they pay four pounds. Of the usefulness of this class of labourers, the next annual Report will afford ample proof. The desirableness of increasing these agents cannot be too often repeated, nor too strongly urged. Could not thirty pounds per year be raised by some of our larger congregations, in addition to what they now give, for the support of such an humble missionary? Are there not rich individuals who would undertake to support each a labourer of this description, besides what they now contribute towards the evangelization of Ireland? To have urged this subject ten years since would have been useless, as it would have been impossible to have procured suitable men; but now, out of the large number of boys that have received instruction in the schools, and from those adults who have learned to read the Irish Testament, and, it is hoped, to feel the power of the gospel on their hearts, many such may be found. It is painful to think that any Irishman who has himself embraced the principles of the Reformation, and is able to read the Irish scriptures, should stand idle all the day, and if asked, why he has not gone into the vineyard? to reply, "*Because no man hath hired me.*" O, that pious readers of the Irish scriptures might be so increased as to be "a thousand times so many as they are."

The friends of the Society are respectfully reminded that the Annual Meeting will be held on Friday, June 22nd, at the City of London Tavern. Breakfast will be provided at six, and the doors thrown open, when the chair is taken, at seven o'clock.

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*From the Rev. John West to the Secretaries.*

DEAR BRETHREN, *April* 24. 1827.

I HAVE written to the Rev. Messrs. Wilson, Briscoe, and Thomas, to request they would obtain as correct a statement as *possible*, from our Irish readers and schoolmasters, who are in their respective districts, of the number of *adults* whom they have taught to read the Irish language, since they have been employed by our society, and to furnish the account in time for the annual report.

I think such a statement will be of great utility at your meeting.

The letters by Mr. Wilson's readers are pleasing. The work of reformation is going on in the districts of our schools.

As my health, through mercy, is much better, Providence permitting, I shall set off to collect at Waterford and Cork, the 3d of May. I fear I shall not do much. The Irish Society have an auxiliary society in Waterford, if not in Cork.

The discussion of the Rev. Mr. Pope, and the Rev. Mr. Maguire, the Roman Catholic priest, will do good.

Yours respectfully,

JOHN WEST.

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*From the Rev. J. P. Briscoe to the Secretaries.*

*Ardnaree, April* 14, 1827.

MY DEAR BRETHREN,

I HAVE the pleasure to inform you that on Lord's day last, my meeting house was opened for public worship. Our beloved brother Wilson preached two sermons on the occasion — in the morning from Psalm xxvi. 8. and in the evening from 2 Cor. vi. 1. two very good discourses, which I trust will not be soon forgotten. Now that the place is finished, I can state for the information of the committee that the whole expence amounts to 55*l.* With their donation

of 20*l.* and their loan of 25*l.* together with 10*l.* advanced by myself, it is all paid for, at which I rejoice, and trust that through the divine blessing upon the means of grace, which I am happy to say are well attended, I shall hereafter have to tell that some were born here.

I wish (if you think well of it) that you would send an account of the opening of our meeting-house to the Magazine. And if you felt no objection to state the expence of fitting it up, and to request in my name the contributions of *my friends* in England, I think something might be obtained towards defraying them. You might direct any contributions to be forwarded to you. But I submit this to your judgment. At any rate the account of the opening might be inserted in the Magazine,

I am,

Yours affectionately,

JOHN PAUL BRISCOE.

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*From the Rev. J. Wilson to the Secretaries.*

*Boyle, April* 18, 1827.

DEAR BRETHREN,

IT is so short a time since I wrote my last to you, that I should excuse myself from writing now were it not to congratulate you, on the increasing success that is attending the labours of some of our Irish Readers, of which you will find satisfactory evidence in the journals that accompany this.

The statements there made in reference to the persons who have renounced the errors of popery, may be fully relied on, and if, instead of for *one* you were to read *ten*, it would not amount to the number who have been released by the agency of our society from the mental degradation in which they had been so long previously held. In reference to the labours of our venerable friend William Moore, it would scarcely be too much to say, that each department of them is effectual to a greater or less extent; but though he has long been very useful, his latter days seem, in this respect, to be most eminently his best days; God is honouring him more than any individual within the sphere of my acquaintance. He has recently been in a very alarming state of illness, in consequence of exposure in the severe weather of last month; but thanks to a kind Providence he is better; his bodily health has not been good for several months past.

However, were it the pleasure of him in whose hands our breath is, to remove him; I am sure, in consequence of the recent success that has attended the progress of divine truth, that his language would be that of good old Simeon, "Lord now lettest thou thy servant depart in peace;" for thou hast given me, in some measure, to see my heart's desire.

The letter, too, from the Alie Street School mistress is gratifying, the young woman mentioned has long given evidence of genuine piety; and the mother was, when her children first began to go to the school, as bigotted a woman as any in Connaught. I send also a *private* letter for your perusal, connected in part with the same subject; it is from the Lady of the Clergyman of the parish to me.

You will observe that while some of the journals lament over severe opposition being given to the schools, others rejoice that there is now no opposition; both are true, as applied to the different situation in which the writers live.

In one parish, the most violent opposition is given by a young priest who has just left Maynooth college, and this is the *gratitude* he is evincing for the advantages offered him by government.

Since my last, I have been to Ballina, to assist in opening a very neat small place of worship there, fitted up by our esteemed brother Briscoe, who is, I think now, where he should be.

Last Lord's day evening I preached in Ballina-carrow, to, as usual, a good congregation, nearly one third of whom are Roman Catholics; and last evening I had a very large congregation in Mohill, whence I have just returned.

I sincerely hope as soon as the funds will admit of it, that the Committee will permit Mr. West to get some of the second spelling books printed, for we are greatly at a loss for them.

Yours affectionately,

J. WILSON.

P. S. — If Brother Davis, while he is in London would procure some small books to give away in the schools as premiums, it would be very desirable; and I should be glad to get as large a share them, as my 32 schools may seem to claim.

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*The following is the note referred to by Mr. Wilson.*

*Alie Street Female School.*

*Dromahair, April* 12, 1827.

LADIES,

I HAVE much pleasure in informing you that my school has been well attended during the winter, and that many little ones have begun to read the word of God since my last communication to you.

I am also highly gratified in being able to add that one of my pupils, grown up to the years of reflection, has publicly embraced the Protestant faith on Sunday the 1st inst. as did her aged mother on the same day under God through Her means.

I am, Ladies, your much obliged,

Humble Servant,

SARAH WALKER.

*From a Gentleman who superintends one of the Society's Schools.*

*Clonmere House, March* 29, 1827.

DEAR SIR,

I HAD the pleasure of receiving your letter enclosing bank notes for 4*l.* for the master's salary of the Garryhill School due the 1st. of April next, and for which I beg to return in the name of the numerous poor of this neighbourhood, my best thanks! when I consider the situation the wretched poor of this neighbourhood were in before your benevolent Society gave your assistance, and the happy state they are now in respect to education, it calls for my unfeigned gratitude. Their School Houses were the most wretched hovels, such, in general, as were too bad for any person to live in, without seats of any kind except sods and stones, and the masters of the lowest description and in general depraved in their morals. In the Garryhill School, I am happy to be able to say, they have a comfortable house that has cost upwards of 200*l.* in the building, and fitting up * with fires constantly kept in them all the winter, and every convenience and accommodation that is necessary for their comfort and usefulness, and a master whose moral conduct is not only irreproachable but exemplary. The number at present on our books is sixty-eight, all of whom attend with the usual regularity. We make a new register to the beginning of every year, which makes the number on the books at present appear small, but I have no doubt, in the summer season, it will increase considerably.

As we have no fund for supplying the School with books, or slates and pencils, if you could assist us with two or three dozen of each or more if convenient, we want them very much.

I remain, Dear Sir, yours faithfully,

WILLIAM O'NEILL.

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*Extract from the Twenty-first Report of the London Hibernian Society.*

*Inspectors, Scripture Readers, and General Superintendance.*

YOUR Committee still adhere strictly to the system of inspection pointed out in their former reports, and are more and more convinced of the importance of proportioning the remuneration of the Teachers to the actual progress made by the Scholars, as determined by the combined results of the quarterly and cursory inspections. The least relaxation of vigilance in this part of your system, would immediately be followed by a diminution of the progress made, not only in Scriptural knowledge, but in all the other branches of education. Your Committee speak with the more confidence on this point, from an opportunity which has been afforded of ascertaining the actual state of some Schools formerly in connexion with your Society, but now under other control; where, though the same masters are employed, and more liberal provisions made than your funds would allow, the degree of proficiency is by no means equal to the former standard. The number of persons employed as general and cursory inspectors, or as village and Sunday Scripture Readers, has been reduced during the last year to *forty-nine*. Your Committee cannot but regret this reduction, having received continual testimonies through the year, of the beneficial effects produced by these persons on the Schools in general, and more especially on the ignorant and neglected part of the adult population.

The employment of Scripture Readers has been especially brought under the consideration of your Committee in the past year. One of your most respectable Auxiliaries recommended the Committee "to consider the propriety of discontinuing this part of your system, as calculated to remove prejudice, to enable them more effectually to repel the charge of proselytism made against the Society, to give a more undivided attention to the instruction of the rising generation, and as a probable means of increasing its subscriptions."

Your Committee feel it, however, their duty to adhere to the plan which has been found so eminently beneficial. They are firmly convinced that no alteration in your system will remove prejudice so long as the sacred Scriptures are taught in your Schools; — it is by the reading of these Scriptures to persons who have never before heard of them, that many are led to desire instruction for themselves or their children. The reduction of expense effected by the proposed measure, would be very small, unless, together with the Scripture Readers, the system of inspection was also abandoned, than which a more injurious step to the cause of education could not be adopted.

It is important to retain the Scripture Readers, not only as a means of awakening attention to your Schools, and communicating Scriptural information to thousands of ignorant persons, who would otherwise derive no advantage from your Institution, but also as valuable instruments for the distribution of the Holy Scriptures. They visit the most obscure, retired, and neglected parts of Ireland; they carry with them *Irish* as well as *English* Scriptures, and oft-times, when the latter are unheeded, the former are eagerly and anxiously desired. Your Society has distributed since its formation *one hundred and sixty-seven thousand nine hundred and sixty-one Bibles* or *Testaments* in the *English* or *Irish languages*; for which they are chiefly indebted to the liberality of the *British and Foreign Bible Society*.

* This was not built at the expense of the Baptist Society.

*Sums received by Mr. Burls.*

| | | | | | | |
|---|---|---|---|---|---|---|
| Mrs. Petherbridge, Chichester | 1 | 0 | 0 | Collected at Chipping Norton, by Rev.W.Gray, of Northampton | 16 | 14 | 2 |
| Per "Right Hand." &c..... | 1 | 0 | 0 | Mr. & Mrs. Wyke, Abergavenny | 2 | 2 | 0 |
| Rev. Mr. Morris and Friends.. | 0 | 10 | 6 | Waltham Abbey, by Rev. Mr. Blakemore ..... | 2 | 0 | 0 |
| Mr. Richards ..... | 0 | 10 | 0 | Mrs. Duthoit, by Rev. Mr. Shenston ..... ..... | 1 | 1 | 0 |
| Collected by Rev. Mr. Pritchard at Liverpool ..... | 110 | 8 | 10 | Collected at Whitechurch and Newbury, by Rev. I. Mann | 23 | 15 | 0 |
| At Harley and Burslem ..... | 5 | 2 | 4 | Per Rev. R. Pengilly, Newcastle | 5 | 10 | 0 |
| John Hart Esq. Bristol ..... | 5 | 0 | 0 | | | | |
| Per Mr. Wilson, from Olney.. | 14 | 0 | 0 | | | | |
| A. B. ..... | 2 | 0 | 0 | | | | |
| Collected by Rev S. Davis (in part) | 50 | 0 | 0 | | | | |

*Collected by the Rev. James Hargreaves.*

| | | | | | | |
|---|---|---|---|---|---|---|
| *Watford.* Part of the Funds of the Watford Missionary Society | 4 | 14 | 0 | | | |
| In the vestry after sermon ..... | 0 | 18 | 3 | | | |
| Mr. Salter ..... | 0 | 10 | 6 | | | |
| Miss Salter ..... | 0 | 10 | 6 | | | |
| | | | | 6 | 13 | 3 |
| *Dunstable.* Collection after Sermon ..... | | .. | | 7 | 0 | 0 |
| *Hemel Hempstead.* Collection ..... | 0 | 18 | 0½ | | | |
| Mr. Howard (annual subscription)..... | 1 | 0 | 0 | | | |
| | | | | 1 | 18 | 0½ |
| *Chesham.* Collection ..... | 8 | 10 | 1 | | | |
| Weekly Society, by Mr. Pope, jun..... | 5 | 0 | 7 | | | |
| A Friend (annual subscription) ..... | 1 | 1 | 0 | | | |
| | | | | 14 | 11 | 8 |
| *Haddenham.* Collection after sermon..... | 1 | 10 | 1 | | | |
| Penny a month subscriptions by Misses Tyler and Franklin | 1 | 17 | 0 | | | |
| | | | | 3 | 7 | 1 |
| *Missenden.* Collection ..... | | .. | | 1 | 11 | 0 |
| *Box Moor.* Collection..... | 0 | 11 | 7½ | | | |
| Colonel Moxon..... | 1 | 0 | 0 | | | |
| Miss Carey ..... | 0 | 1 | 0 | | | |
| | | | | 1 | 12 | 7½ |
| *Amersham.* Collected ..... | 0 | 9 | 0 | | | |
| Mr. Morton, senior (annual subscription) ..... | 1 | 1 | 0 | | | |
| | | | | 1 | 10 | 0 |
| *St. Alban's.* Collection after sermon ..... | 2 | 16 | 6 | | | |
| Mr. Thomas Jones (annual subscription) ..... | 1 | 1 | 0 | | | |
| Mr. John Gounne (ditto) ..... | 1 | 1 | 0 | | | |
| | | | | 4 | 18 | 6 |
| Mr. W. Grover, Tring Wharf (annual subscription) ..... | 1 | 1 | 0 | | | |
| Mr. T. Elliott, Tring (ditto) ..... | 1 | 1 | 0 | | | |
| G. Moacher, Esq. Ivinghoe (ditto)..... | 1 | 0 | 0 | | | |
| | | | | 3 | 2 | 0 |
| | | | | 46 | 4 | 2 |
| Deduct expences..... | | | | 2 | 3 | 2 |
| | | | | 44 | 1 | 0 |
| Per Rev. James Hargreaves, Moiety of Collection at Little Wild St. ..... | | | | 3 | 0 | 0 |

*Received by Rev. J. Dyer.*

| | | | | | | |
|---|---|---|---|---|---|---|
| Plymouth, by Rev. J. Nicholson..... | 6 | 17 | 1 | | | |
| Ilford Missionary Association, three quarters of a year by J. Smith | 6 | 0 | 0 | | | |
| John Baylis, Esq. Ponder's End ..... | 3 | 3 | 0 | | | |
| Thrapstone Auxiliary, by Mr. J. Baker .....16 | 0 | 0 | | | | |
| | | | | 32 | 0 | 1 |

*Received by Mr. Ivimey.*

| | | | |
|---|---|---|---|
| From Northampton, by Mr. Hobson ..... | 1 | 19 | 9 |
| Mr. Biddle, Penzance, by Rev. Mr. Upton ..... | 2 | 0 | 0 |
| John Deakin, Esq. Birmingham ..... | 2 | 2 | 0 |

*Subscriptions received by W. Burls, Esq. 56, Lothbury; Rev. J. Ivimey, 7, Heathcote-Street, Mecklenburgh-Square; Rev. G. Pritchard, 16, Thornhaugh-Street; or by Rev. S. Davis, 2, Grays-Inn-Lane, who is at present collecting for the Society in London.*

# MISSIONARY HERALD.

## BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 19.

MORNING, 11.—The Committee of the Society will assemble at Devonshire-square Meeting House, when the Company of all Ministers of the Denomination who may be in town, is particularly requested.

WEDNESDAY, JUNE 20.

MORNING, 11.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. ROBERT HALL, A. M. of Bristol.

EVENING, 6.—Sermon for the Baptist Missionary Society, at Surrey Chapel, Blackfriars-road, by the Rev. JOSEPH FLETCHER, A. M. of Stepney.

THURSDAY, JUNE 21.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some minister from the country is expected to deliver an address.

11.—Annual Meeting of the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

THE following interesting epitome of the operations of our brethren at this important post, has arrived since the publication of our last number.

*Calcutta, Nov.* 11, 1826.

VERY DEAR BRETHREN,

IT is with no ordinary feelings that we have again the pleasure of addressing you concerning our work and prospects. You are not unacquainted that our trials have been various and repeated; that we have been called to lament over the graves of some who once took an active part in our engagements, and with whom we took sweet counsel; but we sorrow not for them as without hope. "They sleep in Jesus."

"The labours of their mortal life
End in a large reward."

We have had our fears frequently excited by the severe sickness of some of our surviving brethren; but God has been better to us than our fears. He has graciously restored the afflicted, and granted them renewed health and strength. When we reflect on all the goodness of God to the afflicted and deceased, we desire to be still, and know that he is God, and that he will provide, if we make him our trust. We not only feel it our duty to *trust* God, but to *praise* him; for he hath made us glad by the light of his countenance. He hath done great things for us, whereof we are glad. We have seen his goings in the sanctuary. We have felt the powerful influence of his Spirit, in confirming the weak, restoring backsliders, rousing the thoughtless, reclaiming the prodigal, and granting to those who minister in holy things an unction which has frequently produced such meltings of heart as to prevent utterance, and caused their doctrine to distil as the dew, and as rain upon the tender herb. For this we desire to feel grateful to the Father of Spirits, and to lift up our hearts in praise to him, who is the giver of every good and perfect gift. We would earnestly implore that the Spirit of all truth would for ever abide with us, working all the good pleasure of his will, and fulfilling the glorious promises of the divine word. We know that it is not by might, nor by power, but by the Spirit of God, that this valley of dry bones is to be filled with spiritual worshippers. The Lord hasten it in his time.

We have reason to feel thankful that in our

weak state we have been favoured with the kind assistance of our American brethren, Wade and Boardman, whose services have been owned and blessed by God.

The recent arrival of our brethren Pearce and Thomas, with their partners, is another great source of gratitude and encouragement. We would feel grateful to our heavenly Father for his kind care to our friends while crossing the mighty deep, for giving the winds and waves charge respecting them.

While we feel animated and thankful for this seasonable increase of strength, you will bear with us, while we press on your attention the vast importance of maintaining our ground in this populous city. The more we are engaged in the work, and the longer we continue in it, the more do we become convinced of the inefficiency of the means now used to cultivate so extensive a desert. The fields are already white unto harvest, but the labourers are few. We cannot therefore cease to intreat both the Lord of the harvest and yourselves to send forth more labourers. The scenes around are affecting in the highest degree. Here we behold one of the most interesting nations in the world, robbed and spoiled by the great adversary of souls. Our spirits are not stirred within us at witnessing merely a single city given up to idolatry, but a whole nation with one consent entirely devoted to its degraded customs, and ruined by its baneful influence. It is not over a scanty population of barbarians and cannibals that Satan here triumphs, but over teeming millions of the most civilized and interesting portion of the human family. With respect to the wretched state of the heathen, many strange things have been brought to your ears; but could we place these strange things before your eyes, we are persuaded, brethren, that greater exertions would be made to carry on the Redeemer's cause, as it would not fail to excite a greater degree of pity, and produce a greater degree of anxiety for their eternal welfare.

We are led to make these remarks, not only when we contemplate the deplorable condition of the heathen, but when we contemplate our own inefficiency. We expect this season to be deprived of the labours of two of our esteemed brethren, who for the purpose of recruiting their impaired constitutions, are about to visit their native land. What with constant interruptions through sickness, the removal of some to their heavenly rest, and of others to their native land, we are led to say, 'What are we among so many? Who is sufficient for these things?' We do not plead with you for a field that has yielded no fruit, or that promises no reward to the faithful missionary. The enemies of the cross of Christ may say, "Where is their God, and where is the sign of his coming?" yet we are confident, and doubt not that you are so too, that through the blessing of God, labour has not been in vain, nor strength spent for nought; and when we call to mind who hath said, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," we are encouraged to go forward, assured that we are occupied in a cause which will ere long fill the whole earth — for the mouth of the Lord hath spoken it.

Respecting the church in the Circular Road, we are happy to state that since the death of brother Lawson, we have experienced a gracious revival. The Spirit of God has evidently been poured out on the congregation. We have reason to believe that it commenced with the dying breath of our beloved brother. His solemnly affectionate admonitions to some of the young people proved effectual to their conversion. The firmness and happy frame of mind with which he encountered the last enemy, were greatly sanctified in reviving the drooping graces of several of his friends. He died as the patriarchs, leaving a blessing behind him. His funeral sermon, preached by brother Yates, was also blessed to several, so that during the past year, thirty have been added to the church, most of whom are young people from the age of 13 to 20. Several of these are Portuguese young men, who speak the Bengalee language, and who perform, to a certain extent, the work of missionaries among the heathen, both by their example and faithful addresses. The addition of thirty to a church in one year, will not appear so much to many in England, who are in the habit of receiving much greater accessions in that space of time; but it appears different to us, who have had to labour year after year, and sometimes not to see the conversion of more than one or two individuals. Nor do we estimate the success with which it has pleased God to bless us, by the numbers merely, but also because many of the persons brought out of darkness into light, stand in so close a connexion with the natives. We are hence led to hope that through their instrumentality the circle will be widened, and that the English church in this city will prove one of the most extensive and lasting blessings to the native population here, and be the means of spreading the word of life to more distant parts. The members of it are a light shining in a dark place, the epistles of Christ read and known of all men. When in addition to this you consider the contributions they make towards missionary objects, and the means they possess of spreading the gospel in this idolatrous

country, we trust you will not object to one of your missionaries giving the chief part of his time to so important a field of labour. What the church of Antioch was in the days of the apostles, that we hope the church here will prove to the present race of heathens.

Respecting the native church: the last report of the Calcutta Missionary Society contains an account of its present state, and of labours among the heathen. Under the former head, we have little to add, except to express the joy and satisfaction we feel at the arrival of our dear missionary brethren, as it will allow one European brother to reside at Doorgapore, which still appears to us all a most promising station, and which wehave been grieved to be able to visit, except occasionally, only on the sabbath. We may mention also that we have lately had the pleasure of again receiving Bagchee (the brahmin who, you will recollect, left us eighteen months ago) into the communion of the church. He appears to have left us chiefly because he could not bear the disgrace which his conduct had brought upon him. Since his departure he has travelled a great distance beyond the Company's territories; but seems never to have denied Christ among the heathen; and indeed was led to return by the persuasion of a young friend at Cuttack, who recognized him while recommending Christ to his countrymen. Satisfied as we feel of his being a sincere disciple of Christ, we have again admitted him to communion; but have deemed it prudent at present to employ him in the superintendence of native schools, rather than as a native preacher.

Respecting preaching to the heathen. Occupied as most of us have been during the year with the duties of the English or native church, the Benevolent Institution, the printing-office, the management of the female schools, or some other part of the society's operations, the chief burden of native services among the heathen has fallen during the year on brethren Carapiet and Kirkpatrick. By their exertions, however, with those of brother Fenwick at Howrah, and brother Paunchoo at Doorgapoore, the natives have been very frequently addressed, and a very great number in the course of the year have heard the word of life. On an average, we estimate that during the year no less than twenty native services have been held every week in one or other of the Bungalow chapels connected with our society; and frequently the whole day has been spent in these places of worship. The missionary has attended twice or thrice during the day, conducting public worship, and at the intervals conversing familiarly with one or two who have remained after the preceding service for that purpose. We feel increasingly persuaded that by means of this public proclamation of the gospel by the missionaries of our society, and by our esteemed and zealous brethren of other denominations in this city, aided by the circulation of tracts, and the Christian education now imparted in all the missionary schools in the neighbourhood, Christianity is becoming the subject of frequent conversation among the natives of Calcutta, a knowledge of its doctrines is very widely diffused; and a conviction that it is the "true way" generally prevails. We are prepared yet to wait a long period for the realization of our hopes; but we fully believe that the precious leaven is at work in this vast mass of population; and that, should our lives be spared to the lengthened period of three score years and ten, we shall have reason to rejoice in the delightful evidence we shall then be privileged to receive, that a great part has been leavened. The vast extent of the population here, while it necessarily requires, according to the usual procedure of the God of salvation, more vigorous and longer continued exertions, will, when the stream is turned, and its multitudes become the monuments of saving mercy, abundantly repay it.

Dear brethren, we faint not under the trials of our patience; and we trust that you will assist us by your prayers, cheer us by your exhortations, and animate us by sending to our assistance still more labourers, that in our exertions in your service we may be stedfast, immoveable, and always abounding in the work of the Lord, assured by his infallible word, that our labour shall not be in vain.

Mr. Kirkpatrick has made very pleasing advances in his theological and classical studies since he has been under the care of brother Yates: and we have lately, with great pleasure, admitted him as your missionary, agreeably to the instructions of Mr. Dyer. Mr. Fenwick being about to leave Howrah for Sylhet, where he has procured an appointment under government, it is probable that Mr. Kirkpatrick will supply his place as a missionary to the heathen. We are happy to add, that we have now under instruction another young man who bids fair to be a most useful missionary. Brother Statham, being led by various considerations to believe that it is his duty to visit England for a season, the English services he has hitherto conducted will be chiefly maintained by brother George Pearce, who will reside at Doorgapore, and whose place there will be supplied on the sabbath by one of the brethren from Calcutta. Brother Thomas proposes to live in Calcutta, where a large mussulman population exists, with no missionary expressly devoted to their good. All of the other missionaries

here have first acquired the Bengalee language and of course are principally engaged in labours amongst the Hindoos. Brother Thomas, having given his attention to the Hindostanee, will find abundant employment among the mussulmans in the city, who amount to 10,000 at least. He will also give his assistance to English preaching in the Circular Road.

Another department of labour to which we would now advert, is that of the Benevolent Institution, under the care of brother and sister Penney; the object of which is to train up gratuitously poor children of every class in religious and useful knowledge through the medium of the English and Bengalee languages. The number of children at present receiving instruction is 258; viz. 164 boys and 94 girls. Among this number there are to be found Europeans, Hindoos, Mussulmans, Portuguese, Indo-Britons, Chinese, Africans, Armenians, and Jews. — Since the establishment of the institution, there have been fostered beneath its benevolent wing upwards of a thousand children, whose destitute circumstances would otherwise, in all probability, have doomed them to a life of ignorance, wretchedness, and vice. Instead of this, the seeds of religion and of science have been sown in their minds, which have fitted and introduced a considerable number into comfortable and respectable stations in life, that are filled with advantage and honour to themselves, and satisfaction to their employers. The different branches of knowledge in which the children are educated, are reading, writing, arithmetic, grammar, history, geography, astronomy, &c. The girls are also taught needle-work and knitting. In these several branches many of the scholars have made a truly gratifying progress, especially when it is considered that they have had first to acquire the English language. It is also peculiarly pleasing to learn, that during the past year some of the Hindoo lads have greatly distinguished themselves by their diligence, and by taking the lead in almost all the classes; and two or three of them have attained such a knowledge of grammar, geography, astronomy, &c. as would not be unworthy of a British youth.

From these attainments, we augur the most pleasing consequences, in undermining and overturning the influence of the Brahmins, who with the chains of ignorance have bound, and now keep in subjection a whole nation beneath their sway. But a still more delightful revolution, there is reason to hope, has taken place in the minds of two of these native youths, who have been enlightened, and their hearts imbued, with the principles and spirit of Christianity, their conduct being such as to gladden the heart of their tutor, and those Christian friends who have conversed with them.

Nor is this the only instance of religious instruction being attended with the effectual blessing of God. The superintendant has been recently called to attend the death-bed of two amiable brothers that had left the institution but a short time, where he witnessed the most pleasing proofs that his labours had not been in vain in the Lord. They acknowledged the justice of God in their sufferings, testified their faith in the Son of God, and died praying for their relatives, teacher, and the whole world. Several of the youths who have been educated, and of those who are now in the institution, have evinced their great desire for Christian instruction by forming themselves into a society, which is denominated the Juvenile Society, and have invited the missionaries to instruct them in the word of life. The pleasing effects of these measures have been visible in the numerous additions from these young persons made to the church during the past year — additions which exhibit, in a striking manner, the power of divine grace in the conversion of individuals who were formerly scarcely a remove from heathenism, nay, some of them were indeed actual idolaters. It is with great pleasure also that we mention the zealous efforts of this society to spread the name of Jesus amongst nominal Christians in this city, by preaching and conducting prayer-meetings from house to house, by distributing tracts, and by establishing sabbath schools. The success which has hitherto attended their humble efforts has been a source of consolation to the missionaries. As their numbers and activity are increasing, we entertain the pleasing hope, that they will not only be useful as a little united band, but that they will, from year to year, supply individuals who, after having passed through some preparatory studies, will become useful coadjutors in the field of missionary labour.

Before we close our account of the Benevolent Institution, we must not omit to mention, that although in the case of many who have left it, and gone to situations, there is no decided evidence of their conversion to God, yet very pleasing testimonies have been received from some of their employers, of their industry, honesty, and punctuality in business.

The value of the Institution is evidently appreciated by the public and the government. For several years past a highly respectable lady has bestowed upon each girl a garment upon condition of her making it herself. The government have also come forward with a donation of 13,000 rupees, in order to liquidate the debts and repair the school-room of the institution. From the preceding brief view of this department

of your missionaries' operations, we trust you will derive encouragement and satisfaction, since the labour bestowed upon the wretched inhabitants of India is not without the favourable notice and blessing of God.

The printing-office, conducted by brother Pearce, is gradually assuming importance, both as a means of spreading intellectual, moral, and religious truth by means of its publications, and as a source of pecuniary advantage to the mission fund. Since the last account published, there have been printed at it upwards of 70,000 tracts, or other small publications of a religious nature, in the Bengalee, Hinduwee, Sanscrit, or Hindostanee languages; with 71,000 school books, many of them of considerable size, in English, Arabic, Persian, and the languages mentioned above. Besides these, during this period, we have printed a Commentary on the Romans in Bengalee, by brother Eustace Carey; a work on Geography, with other small publications in Bengalee by brother Pearce; with a Harmony of the Gospels in Hindostanee; a new Translation of the Psalms, and an Epitome of Natural History in Bengalee, with various other works by brother Yates. To these may be added, a large number of literary and other works of a miscellaneous nature, and generally of a large size; the execution of which has been the source of some pecuniary advantage.

The printing-office now contains founts of types, of various sizes, in the Arabic, Persian, Nagree, Bengalee, Ooriya, and Burman characters; and has attached to it a foundry, in which are not only cast supplies for our own use, but which furnishes our missionary brethren in different parts of India with founts in their respective characters. As type-cutters, or casters, compositors or press-men, book-binders, or other servants, the office now employs seventy persons. Among them are several native Christians, who are thus comfortably supported by their own labour. A service is held for the benefit of all the office servants twice or thrice a week, which has now been continued twelve months, and at which about one third have regularly and voluntarily attended. Their employment will thus, we doubt not, be the means of leading many of our servants to a pretty correct acquaintance with the truth of the gospel. O may it lead some to a saving acquaintance with its power!

And now, dear brethren, assuring you of our affectionate interest in all your exertions, and soliciting an interest in your daily prayers,

We remain,

Yours affectionately and respectfully,

W. YATES, J. THOMAS,
J. PENNEY, G. PEARCE.
W. H. PEARCE,

## DIGAH.

MRS. Charlotte H. Rowe, widow of our late Missionary who laboured so long at this station, has been obliged to leave India for the benefit of her own health, and that of her three young children, whom she has brought with her. The following is a copy of the letter, addressed to the Committee, as is usual in such cases, by two of the resident Missionaries. It was written by the venerable individual whose signature is first attached to it.

VERY DEAR BRETHREN;

Our beloved sister Rowe, finding her health so much impaired by the heat of the climate as in a great measure to unfit her for the labours which she has so long engaged in, is now going to Europe to recruit her strength. Her labours are well known to you, and we merely write this to say that we believe there was a pressing necessity for her taking this step, and to express our hope that she will meet with that reception among you to which her labours entitle her. We are, Dear Brethren,

Very affectionately yours,
W. CAREY, D.D.
R. BURTON.

*Serampore, Dec.* 4, 1826.

It is but justice to Mrs. Rowe to add that her voyage was delayed till she had made arrangements for accomplishing it without incurring any expence to the Society.

## PADANG.

IN our number for March last we announced the return of Mr. Evans and his family from this station. It was then expected that they would return by the vessel which brought them to Europe, and by which a gratuitous passage was most kindly promised. But, on consulting several eminent medical gentlemen, as to the propriety of this step, their unanimous opinion was unfavourable, as they apprehended it was almost certain that the liver complaint, under which Mr. Evans formerly laboured,

would return with increased violence, in the event of his revisiting a tropical clime.

Under these circumstances the Committee could not, of course, urge Mr. Evans to resume his station, and he has felt it his duty to remain at home. The following minute, in reference to this event, is extracted from the proceedings of the Committee.

RESOLVED — That this Committee, sympathising with Mr. Evans underthe dispensation of Divine Providence which has thus dissolved the connexion hitherto subsisting between himself and the Society, assure him of their unfeigned regard and earnest desire that he may be directed to some station in his native country, which he may occupy with comfort to himself, and much spiritual advantage to others.

Instructions have been forwarded to Mr. Bruckner to proceed to Padang, and occupy the station there in conjunction with Mr. Ward. It is believed that he can prosecute his important labours in the way of translation there as effectually as he could on the island of Java, while there will be more scope for personal exertions among the natives, than has lately been found in Java.

## BURMESE MISSION.

*Death of Mrs. Judson.*

IT is with much concern we communicate to our readers the melancholy intelligence of the death of Mrs. A. H. Judson, which occurred at Amherst Town, near Martaban, Oct. 24th, in the 37th year of her age.

She, with Mr. Judson, was among the first Missionaries, sent out in the year 1812 from America to India, under the patronage and support of the American Board of Commissioners for Foreign Missions, of the Independent denomination. Soon after their arrival in Bengal, Mr. and Mrs. Judson, with Mr. Rice, separated from that Board, and were baptised in the Loll Bazar Chapel Calcutta. There being no Baptist Foreign Mission Society at that time in the United States, Mr. Rice returned to America, with a view to excite the Baptist denomination in that country, to contributions and exertions in behalf of foreign missions; while Mr. and Mrs. Judson proceeded to Rangoon, and in July 1813 joined that mission, which had been in existence about six years, and occupied principally by Mr. Chater who is now at Columbo, and by the late Mr. F. Carey. Shortly after this event Mr. Carey relinquished the station, as Mr. Chater had done some time before, and Mr. and Mrs. Judson were put in possession of all the advantages which had been accumulated to a considerable extent by their predecessors. These advantages consisted of a manuscript Burmese and English dictionary by Mr. F. Carey, translations of parts of the Old and New Testament, by Messrs. Chater and Carey, and an excellent Burmese grammar by Mr. F. Carey, printed and published at the Serampore press, and many valuable Burmese books. Mrs. Judson desirous of rendering herself useful to the Burmese of her own sex, commenced the study of the language, and with the means and advantages which she enjoyed, in a few years became such an able proficient in it, particularly in its colloquial use, as to converse fluently and intelligibly, with the native females on the subject of Christianity. In 1821, her health became impaired, she returned to the United States, by the way of England. While at home she published a compilation of letters and journals relating to the American Baptist Mission in the Burmese Empire. She returned in December 1823, and proceeded with Mr. Judson, who had, during her absence, been making preparations for that purpose to Ava. In the May following, the war broke out between the Bengal and Burmese governments; and during the greater part of its continuance Mr. Judson was confined in prison and chains, at and in the vicinity of Ava; she, however, remained at liberty, and was permitted, though under difficult circumstances, to minister in some degree, to the wants of her suffering husband. At the close of the war she returned with him to Rangoon; from whence, in the latter part of June last, with a view to the formation of a new Missionary station, they proceeded to Amherst Town, a place which had been selected for the site of a new town, but at that time a wilderness with the exception of a few bamboo huts, erected for the accommodation of a part of a regiment of sepoys, and a few natives. Having left her in this place, as comfortable as the nature of the circumstances would permit, Mr. Judson returned to Rangoon, and proceeded

with the envoy to Ava, as interpreter. Mrs. Judson, as soon as the number of the new settlers would admit, commenced a native school which, at the time of her illness, consisted of about ten pupils. Of the state of her mind at the time of her death, we have not heard any particulars. We are assured, however, that every attention in the power of an experienced physician, and a few kind acquaintances, was bestowed with anxious diligence and care. Her disease was an intermittent fever, of nearly a month's continuance. By the latest account from Rangoon, the envoy had not returned, and Mr. Judson, therefore, had still to learn the afflicting intelligence of his bereavement.

## KINGSTON.

A letter has very recently come to hand from Mr. Knibb, dated 7th April. We have much pleasure in giving publicity to his grateful feelings, on behalf of the kindness shewn to his School. It was nobly done of the scholars at Kettering, to send their own reward books to the little negroes in Jamaica!

It will, I doubt not, afford you unfeigned pleasure to be informed, that the School under my care is in a very prosperous state. When I took it, I had but eighty scholars; now I have 280, and this, though public schools have been established. I frequently have more than 240 children in attendance, which in this climate are quite enough for one to instruct. I hope that there are some appearances of piety in a few of the children; four have taken tickets as probationers for the Church this year. O, that I may have the unspeakable happiness of meeting them in heaven!

The sabbath school continues much as it was when I wrote last; last sabbath was "*Reward day*," and about 150 children were present. I would just remark that I have received several valuable donations of books and small articles of rewards, from kind individuals in England. One of books for the adults and children, from the Bristol Sabbath School Union, which was very acceptable; rewards of pincushions, books, &c. from some kind ladies at Liverpool, and a grant of tracts from their Tract Society, and some from Kettering, from whence the children in the sabbath school sent their own reward books to the poor children here. I have often wished that the kind donors could have witnessed the joy which their present produced among the children. I think they would have thought themselves amply repaid, and perhaps others would have been induced to go and do likewise. I should be obliged if you would publicly express our thanks for these valuable presents.

I expect to baptize about sixty on Easter Sabbath. Many of their simple narratives have evinced that the Holy Spirit has communicated to them his life-giving power. One incident I think worth mentioning. Two of the candidates, young men, dated their first serious impressions from hearing a fellow-servant read the word of God to them in the evenings, and I am truly happy to add, that they make the number six, who have joined the Church, and who attribute their conversion to the same means, The young man purchased the Bible of me, and reads it in the evenings to his fellow servants. And God has thus blessed it to the conversion of six of those in the same yard. He is now an honourable member of the Church; he was formerly a slave, but has obtained his freedom,

## MONTEGO BAY.

Extract of a letter from Mr. Burchell to the Secretary, dated April 6, 1827.

The churches at Montego Bay and Crooked Spring are in a very pleasing and prosperous state; all our meetings are delightfully attended, and peace and brotherly love are enjoyed among us. On Sunday March 18th, I baptized seventy-five persons, who had previously given the most satisfactory evidence of their true conversion to God; the experience of some was exceedingly gratifying, and greatly encouraged and rejoiced our hearts. The members and friends of the Church were much animated by this addition to our numbers, and on the following Sabbath when the baptized were received into the Church the most pleasing spirit was manifested. It was a day of unusual interest and solemnity; there appeared to be a great shaking among the dry bones; many were moved to tears. Some enquired "What shall we do," and others who had been before seeking, were anxious to be received into communion with us, and to unite in commemorating the love of Christ. We have every reason to hope there was joy in Heaven that day by the angels of God over the conversion of poor sinners.

*Contributions received on account of the Baptist Missionary Society, from April 20 to May 20, 1827, not including individual Subscriptions.*

| FOR THE MISSION. | £ | s. | d. |
|---|---|---|---|
| Legacy of Thomas Mottershaw, Esq. late of Silkmore House, near Stafford ..... £100 0 0 | | | |
| Legacy duty, &c..... 11 0 0 | | | |
| | 89 | 0 | 0 |
| Barton Mills, Suffolk, collected by Mr. Secker..... | 5 | 11 | 6 |
| Ravensthorpe, Collection, by Rev. W. Gray..... | 9 | 3 | 6 |
| Ecton, Ditto, by Ditto..... | 3 | 7 | 6 |
| Leicester, Collections and Subscriptions, by Mr. John Carryer..... | 78 | 8 | 1 |
| Exeter, Subscription and Penny Subscriptions, by Rev. S. Kilpin..... | 11 | 7 | 0 |
| Wallingford, Collection and Subscriptions, by Rev. Jos. Tyso..... | 26 | 9 | 7 |
| Lymington, Ditto, ditto, by Rev. James Millard..... | 24 | 1 | 6 |
| Great Missenden, a moiety collected by Missionary Association, by Rev. S. R. Allom ..... | 17 | 1 | 6 |
| Watford, Subscriptions and Auxiliary Society, by Rev. John Edwards, (including 3*l.* 18*s.* for Female Education)..... | 12 | 3 | 0 |
| Bromsgrove, collected by Messrs Harrison and Scroxton, jun..... | 9 | 0 | 0 |
| West Middlesex Missionary Union, Colnbrook, collected by Rev. E. Carey.. | 16 | 1 | 0 |
| Little Wild Street, Rev. J. Hargreaves, moiety of Collection, May 6..... | 3 | 0 | 0 |
| Waltham Abbey, Subscriptions, by Rev. Mr. Blakeman..... | 3 | 0 | 0 |
| Camberwell Female Auxiliary Society, by Miss Gutteridge ..... | 40 | 11 | 0 |
| Perthshire Missionary Society, by Rev. J. Newlands..... | 20 | 0 | 0 |
| Plymouth, by William Prance, Esq. (in addition to 30*l.* previously acknowledged ..... | 7 | 5 | 8 |
| Brighton, Auxiliary Society, and Subscriptions, by Mr. Bailey..... | 18 | 3 | 0 |
| Chiltern (Wilts.) Penny Subscriptions, by Mrs. Wheeler ..... | 1 | 8 | 0 |
| Poole, Subscriptions, by Rev. Samuel Bulgin ..... | 7 | 5 | 0 |
| Wootton-under-Edge, Ditto, by Rev. T. Thomas ..... | 9 | 0 | 6 |
| North of England Auxiliary, Maryport, by Rev. R. Pengilly ..... | 10 | 0 | 0 |
| Thomas Key, Esq. Water Fulford, by the Secretary ..... Donation | 200 | 0 | 0 |
| Mr. John Deakin, Birmingham,.. by the Secretary ..... Donation | 50 | 0 | 0 |
| J. G. .....by the Secretary ..... .....Donation | 10 | 10 | 0 |
| A very old Right Hand, .....by William Burls, Esq.....Donation | 1 | 0 | 0 |
| Mr. W. Richards, .....by the Secretary.....Donation | 0 | 10 | 0 |
| Mr. Ranyard, Kingston, ..... by ditto (*West India Fund*) ..... | 1 | 0 | 0 |
| **TRANSLATIONS.** | | | |
| Berwickshire Bible Society, by G. C. Trotter, Esq..... | 10 | 0 | 0 |
| **SCHOOLS.** | | | |
| Manchester, York Street Chapel, Youth's Auxiliary Society, by Mr. J. P. Culverwell ..... | 5 | 0 | 0 |
| **FEMALE EDUCATION.** | | | |
| Collected by Mrs. Arnold, Bankside, Southwark ..... | 10 | 13 | 6 |
| **MONTEGO BAY.** | | | |
| Sundries, by Mr. Thomas King, Birmingham, viz. | | | |
| Dublin and Waterford ..... 8 1 6 \| Birmingham.....1 18 6 | | | |
| Kidderminster ..... 1 10 6 \| | 11 | 10 | 6 |

## TO CORRESPONDENTS.

Further Contributions for the Female Schools in Calcutta have been received during the last month, from the Females of the Church at Tottlebank, Lancashire; Friends of Missions, Frome; Friends at Brighton; and Mrs. Blakemore, Birmingham.

Thanks are returned to Mr. Barton, of Wallop, for a parcel of Magazines.

Our much esteemed Frome Correspondent, T. F. N. may be assured that no such impression as he mentions will be made by the sentence alluded to.

Littlewood and Green, Printers, 15 Old Bailey.